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GREEK GRAMMAR,

FOR

THE USE OF SCHOOLS.

TRANSLATED FROM THE GERMAN

OF

V. CHRISTIAN FRED. ROST.

WITH

AN APPENDIX

ON GREEK VERSIFICATION.

LONDON:

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ERRATA.

Page	2, line	26, for	διάληκτοι	read	διάλεκτοι
—	32, —	10, —	λᾱρῶς	—	λᾱρός
—	42, —	3, —	χορύνη	—	κορύνη
—	44, —	18, —	πῦγη	—	πῦγή
—	ib. —	19, —	ῥγη	—	ῥλη
—	77, —	7, —	οὐμός	—	οὐμός
—	126, —	8, —	ηε	—	ηρ
—	202, —	25, 26, —	the augment	—	no augment
—	236, —	21, —	of σ,	—	of σ in the fut. and aor.,
—	345, —	21, —	πολι-φάγος	—	πολυ-φάγος

PREFACE.

THERE is no branch of knowledge whatever in which a greater progress has been made during the last and present centuries, than that of Grammar. Philosophical principles have been applied to it, and it has assumed a character and consistency to which it was before a stranger.

A principal cause of the superiority of this period in grammatical disquisition, is the circumstance of the systems of various languages, kindred or unconnected, having been laid before the view of the philologist. The Greeks despised all languages but their own, and never dreamed that their idolized dialect might be illustrated in its structure and forms by any of the despised barbaric tongues. Hence the philological efforts of even the greatest of the Greeks, of even Plato himself, are such as to be only deserving of the derision of the modern scholar.

But, since the Grammars of the Teutonic languages have been reduced to order; since Europe has become intimate with the structure of the Shemitic tongues, so unlike to any hitherto known; and since, finally, the system of the rich and philosophical Sanscrit has been revealed,

and the Persian, the Slavonian, and even the Chinese, have become the property of European scholars ; the defective state of the Grammars of the classical languages became strikingly apparent. Accordingly many eminent men of this country, of Holland, and of Germany, have attempted, and with considerable success, to supply the deficiency,

It was to the Greek language that attention was particularly directed. Its superior difficulty, and, it may be added, its superior value, its richness, complexity, and copiousness, and the far greater quantity of literary treasures contained in it, have mainly contributed to its thus obtaining the preference.

The few treatises on Greek Grammar that have come down to us from ancient times are meagre and trifling. Those of the Greeks about the time of the restoration of letters in the West are little better. It was not till the 17th century that any material improvements were introduced into the Grammar of this language ; but it was in the last century that considerable advances were made in this department of literature by the scholars of Holland,—Hemsterhuys, Ruhnken, and their pupils and successors.

In Germany this subject has, like every other branch of knowledge, been taken up warmly and followed out, and advanced : and confessedly the best Grammars of the Greek language are those

written by the scholars of that country. The excellent Grammar of Mathiæ is in the hands of almost every classical scholar of this country, and it is hoped that the new and considerably improved edition of Buttman's Grammar, in 3 vols. 8vo., will not long remain untranslated. The history of the translation that we possess of the former edition of that work needs not to be told. It is one among many instances of the imprudent shortsightedness of publishers.

The present Grammar, written by Mr. Rost, the author of a very excellent Greek and German Dictionary,—a Dictionary, by the way, which is singular in being the only one, of Greek and modern language, that contains a second part, *e. g.* German and Greek,—and is designed for the use of schools, of course, and higher forms. Its object is, to give in a moderate compass all that is essential; to present, unencumbered with a long array of examples, every variation of form, every necessary and important rule of construction.

The arrangement of this Grammar is somewhat new. Dividing the whole into two parts, Etymology and Syntax, Mr. Rost commences the former with Prosody, in which he treats at some length of the accent and quantity of words and syllables. On the system of accentuation he is full and precise, whereas, this is the most scanty and unsatisfactory portion of the Grammar of

Mathiæ—and by this has certainly added value to his work, for it is earnestly to be hoped that the time will, before long, arrive when Greek will be accented in this country according to its own, and not the Latin, system. It might, indeed, be doubted whether it be judicious—for of the philosophical correctness of it there can be no doubt—to place thus *in limine* so much of what may not be deemed absolutely necessary at the commencement of Greek studies; but it is the general practice, and the truth is, that in almost every work but mathematical ones, much must be passed over at first. Certainly, however the subject of quantity might be deferred, that of accent, if it is to be attended to at all, should find its place at the beginning of a Grammar.

In the remainder of the Etymology, and in the Syntax, Mr. Rost is full and satisfactory, and the student will seldom feel the necessity of having recourse elsewhere for even the nicest peculiarities of the Greek language. Its moderate size, too, and comparatively low price, cannot but make it extremely welcome to those, whose limited means might act as a check on their inclination to become possessors of the valuable work of Mathiæ.

INTRODUCTION.

§ 1.

GRAMMAR.—LANGUAGE IN GENERAL.

1. GRAMMAR is the doctrine of the formation and of the use of words. It is resolved by its subject into two parts, namely, (*a*) *Etymology*, which explains the formation of words, and (*b*) *Syntax*, which lays down rules on their use.

2. The object, about which grammar is employed, is *language*, i. e. *the expression of our ideas by articulate sounds*.

Note. We use the word *language* in a two-fold relation: 1, to denote the faculty of representing internal ideas by sounds (in the subjective sense); 2, to denote the whole store of expressions or words by which internal ideas are represented (in the objective sense). In grammar, the word is to be understood in the second acceptance.

3. Language is a production of the human mind, and is used as the only certain means of rendering our ideas intelligible to others. It is natural therefore for men, who live in society together, and communicate their ideas with each other, to use the same expressions or, in other words, speak the same language. Also, we may

easily conceive that, in the diversity of human talents, the same expression for the same idea would not be adopted in every part of the globe, but that different languages would necessarily originate.

4. The first beginning of language, as with every human invention, must have been simple and defective, and capable of continual cultivation and improvement. This beginning formed the basis for all subsequent amplification, and is therefore called the *primitive language*.

5. The longer a language exists, the farther its cultivation advances, and the more it recedes from the primitive language. Hence, in every cultivated language, we are to distinguish several *periods* or *ages*, in which it gradually rises to still higher perfection and, like all phenomena of the human world, again declines. That period, wherein a language existed in its purest and most perfect state, is usually termed its *golden age*.

6. Not only a longer duration in time, but a wider diffusion in space also, occasions changes in a language, so that new expressions are added, and the existing ones differently formed and pronounced. Deviations of this kind are called the different *dialects* (διάλεκτοι), and are found in every living language in considerable number and in various gradations.

7. Of the existing dialects, one usually attains a pre-eminence above the others, and by being spoken among all the informed classes of the people, and alone used in written composition, re-

ceives a particular cultivation. This is called the *proper* or *written language*, in opposition to the rest, which retain the name of dialects.

§ 2.

DIALECTS OF THE GREEK LANGUAGE.

1. Among the Hellenes, or Greeks, an innate delicacy of feeling imparted a rich harmony even to the infancy of their language and to the speech of the common people, and the liveliness of their genius early produced lasting works of literature, which, composed in various dialects, have preserved the peculiarities of these dialects for the knowledge of posterity. Hence, no general written language sprung up in Greece, but individual dialects were cultivated and improved for the purposes of composition.

2. Of the primitive language of the Greeks, the most traces are left to us in their Epic poems, the oldest monuments of the language of this people. The peculiar mode of speech observed in these, is called the *Epic dialect*. Its basis formed the old national language of the Greeks, which the poet, however, for his own purpose, variously modified and enriched. Its principal character is a rhythmical harmony and a powerful fulness of tone.

Note 1. The Epic dialect is expressed the most purely and in a perfect form in the poems of Homer (Ἰλιάς, Ὀδύσσεια, [Ba-

τραχομνομαχία]), and of Hesiod (Θεογονία, Ἔργα καὶ Ἡμέραι, Ἄσπις Ἡρακλέους). The rest formed themselves according to the model of these two, particularly of Homer. The most eminent of them are : Theognis, and the other gnomic poets, Apollonius Rhodius (Ἀργοναυτικά), the author of the poem extant under the name of Orpheus (Ἀργοναυτικά), Quintus Smyrnaeus (Ἰλίου Ἕλωση, Νοστοί), and Nonnus (Διονυσιακά), who gave a new flight to Epic poetry, and found many imitators, as Musaeus (τὰ κατ' Ἡρώ καὶ Λέανδρον), Coluthus or Colluthus (Ἑλένης Ἀρπαγή), and many others.

Note 2. Since the Epic language was derived from the stores of the general national language, and variously enriched by the poet himself; since, moreover, the dialect found in the oldest Epic remained in after-times appropriated to this species of poetry, and thus was continually advanced in cultivation and increased by new admixtures; it is natural, therefore, that it should not appear as a complete and finished whole, but should betray in its single parts many deviations and irregularities.

Note 3. If the basis of the Epic dialect is the old primitive language of the Greeks, and the primitive contains all the germs of the subsequent development of a language, we may easily conceive how this dialect should evince divers traces of all the peculiarities, which afterwards were individually cultivated and retained in the single dialects. Thus, in Epic occur Aeolisms, Dorisms, Atticisms, and the like, as fundamental peculiarities of the Greek language. But it is erroneous to regard the Epic language, on that account, as a mixture of all the dialects; as, on the other hand, it is also wrong to confound it with the Ionic, (see below, 5), from the circumstance of its having many fundamental peculiarities in common with that dialect. The same obtains of Aeolisms, Dorisms, Ionisms, and Atticisms, in all cases where reference is made to them by grammarians and commentators.

3. The Hellenes, who migrated through Thrace into the country afterwards called Hellas, were divided into several tribes, whereof two, the Dorians (Δωριεῖς, τὸ Δωρικόν) and the Ionians (Ἰάονες, Ἴωνες, τὸ Ἴωνικόν) chiefly extended themselves. Each of these tribes cultivated an independent and peculiar character in language, as well as in manners and mode of life, and after

their names we denominate the two principal dialects, the *Doric* (ἡ Δωρική, Δωρική διάλεκτος) and the *Ionic* (ἡ Ἰαία, Ἰωνική διάλεκτος).

4. The Dorians, the most powerful of the Hellenic tribes, preserved their dialect, which was widely diffused as the common language in Hellas Proper and the colonies, pure from foreign intermixture, but did little for the particular advancement of their language. Hence the Doric dialect exhibits the most harshness in its forms of words, and a flatness of tone, from the frequent use of the dull sound A (πλατειασμός). Besides this dialect, the *Aeolic* also (ἡ Ἀιολία, Αἰολική διάλεκτος) was formed according to the model of antiquity, and had many peculiarities in common with the Doric, whence it was considered as a refined collateral form of the same, cultivated particularly for the use of the poets.

Note 4. The Doric and Aeolic dialects became and continued to be the language of lyric and bucolic poetry. The character of the Doric is most purely expressed in the odes of Pindar; while those of Alcaeus, Sappho, and Corinna, exhibit rather the Aeolic mode. The Doric is purer in the idyls of Theocritus. In the lyric parts of the Attic tragedies also an approach to the sound of the Doric dialect has been preserved. Fragments of the Pythagorean philosophy furnish the only specimens of Doric prose.

Note 5. Besides these, several dialects sprung up in the mouth of the people, as individual varieties of the generally diffused Doric dialect. But their peculiar character is, for the most part, known only from insulated expressions and short sentences, which are adduced in historians and comic poets. The most celebrated and extensive of them are the *Laconic*, *Boeotic*, and *Thessalic* dialects, and next to these the *Sicilian*.

5. The Ionians, driven from their settlements by the Dorians, betook themselves principally to

Attica, and, when that barren country was unable to support the multitude of inhabitants, to the opposite coast of Asia. Under the mild climate of Lesser Asia, the form of their language became mild and soft, and nearly allied to the Epic. Thus was developed the *Ionic dialect*, whose principal character is a softness of expression, acquired from the frequency of vowels and the solution of harsh syllables by interposed sounds. Herodotus and Hippocrates wrote in this dialect.

Note 6. The numerous peculiarities common to the Ionic with the Epic dialect have occasioned the latter also to be denominated Ionic: although with this distinction, that the appellation of *Old Ionic* is given to the Epic; but to the Ionic that of *New Ionic*.

6. The language of the Ionians, who remained behind in Attica, proceeded differently in its formation; and hence arose a new dialect, the *Attic*, which observed an intermediate course between the Doric harshness and Ionic softness, adopting a perfect rotundity in its forms of words, and the greatest pliancy in their construction. The political consequence and the high pitch of intellectual culture to which Athens arrived gave a wide circulation to this dialect; and the considerable number of eminent writings which are composed in it, and have been preserved, determine it for the ground-work in the study of Greek literature.

Note 7. The most celebrated works written in the flourishing period of the Attic language and culture are, the historical books of Thucydides, the historical and philosophical writings of Xenophon, the philosophical books of Plato, and the orations

of Demosthenes, Lysias, Isocrates, Aeschines, &c. ; besides the tragedies of Aeschylus, Sophocles, and Euripides, and the comedies of Aristophanes.

7. That peculiarity, which the single Grecian states had preserved in language and manners, disappeared with the general decline of their freedom. Athens, however, for a long time continued the chief seat of liberal information ; and the Attic dialect, as the purest and most widely diffused, became the *court language* of the now ruling Macedonians, and by degrees the general language of writing and of the people. Hence it necessarily followed, that much of the old peculiarity of this dialect was sacrificed, and many innovations introduced in expression and inflexion. This language, formed on the basis of the Attic dialect, is comprehended under the name of the *general or Hellenic dialect* (ἡ κοινὴ or Ἑλληνικὴ διάλεκτος). The authors of this period, however, endeavoured to exhibit the Attic dialect pure and uncorrupted, according to the early models, although many peculiarities of more modern times are interspersed in their writings ; hence their style has received the appellation of the *later Attic*.

Note 8. Writers of this class are, Aristotle, Theophrastus, Pausanias, Apollodorus, Polybius, Diodorus, Plutarch, Strabo, Dionysius of Halicarnassus, Lucian, Aelian, Arrian, &c.

8. In Macedonia the Greek language was mingled with much foreign alloy ; and, thus corrupted, it spread itself, with the extension of the Macedonian empire, over other barbaric nations.—*Macedonic dialect*. Alexandria, in Egypt, was the

colony of liberal information under the Macedonian rulers; there a circle of learned men assembled together, and made it their chief study to preserve the purity of the genuine Attic dialect by rejecting all modern accessions, although their style also fell short of the ancient models. But the Greek language underwent a peculiar reformation by the translators of the Old and the authors of the New Testament, who designated, by Greek expressions, things of oriental conception and application. As this style occurs only in the Scriptures and some Christian writers, it may be called the *ecclesiastical dialect*.

9. By degrees the old Greek language, under the influence of various causes, so far degenerated in the mouth of the people, and was deformed by so much heterogeneous admixture, that it gave rise to the *new Greek*, which has almost entirely exchanged the primitive character of the old for that of more modern tongues, and still continues in ancient Greece as the language of the country. The writers of later times, however, constantly endeavoured in their works to preserve the pure Greek language, for which the Attics of the flourishing period served them as models.

FIRST PART.

ETYMOLOGY.

CHAPTER I.

Characters, Pronunciation, and Division of the Letters.

§ 3.

GREEK CHARACTERS OF WRITING.

A, α,	Ἄλφα,	Alpha,	a.
B, β, β,	Βῆτα,	Beta,	b.
Γ, γ, γ,	Γάμμα,	Gamma,	g.
Δ, δ,	Δέλτα,	Delta,	d.
E, ε,	Ἐ ψιλόν,	E psilon,	e.
Z, ζ,	Ζῆτα,	Zeta,	z.
H, η,	Ἡτα,	Eta,	ē, ee.
Θ, ϑ, θ,	Θῆτα,	Theta,	th.
I, ι,	Ἰῶτα,	Iota,	i.
K, κ,	Κάππα,	Kappa,	k, c.
Λ, λ,	Λάμβδα,	Lambda,	l.
M, μ,	Μῦ,	Mu,	m.
N, ν,	Νῦ,	Nu,	n.
Ξ, ξ,	Ξῖ,	Xi,	x.
O, ο,	Ὀ μικρόν,	Omicron,	o.
Π, π,	Πῖ,	Pi,	p.

P, ρ,	Ῥῶ,	Rho,	r.
Σ, σ, ς,	Σίγμα,	Sigma,	s.
T, τ, ϑ,	Tαῦ,	Tau,	t.
Υ, υ,	Ῐ ψιλόν,	Upsilon,	u.
Φ, φ,	Φῖ,	Phi,	ph.
X, χ,	Χῖ,	Chi,	ch.
Ψ, ψ,	Ψῖ,	Psi,	ps.
Ω, ω,	Ὼ μέγα.	O mega,	o, oo.

Note 1. The given two-fold mode of writing some consonants is used arbitrarily, except in the case of sigma. σ stands only at the beginning or in the middle; ς only at the end of a word, or in compounds at the end of a syllable, *e. g.* $\delta\nu\epsilon\tau\nu\chi\acute{\iota}\varsigma$, $\pi\rho\omicron\varsigma\phi\acute{\epsilon}\rho\omega$, on the contrary $\tau\acute{\alpha}\sigma\sigma\omega$.

Note 2. To promote expedition in writing, recourse was had to the union of such letters as frequently occur next each other into *one character*. Hence arose a variety of abbreviations, which were transferred from the Greek manuscripts into the earliest editions; but gradually declined in use, and in the late editions have wholly disappeared.

§ 4.

PRONUNCIATION OF THE LETTERS.

1. The chief difficulty is experienced in determining the pronunciation of the vowels, particularly of diphthongs formed by the union of two vowels, because these vary their sound according to the difference of periods or dialects. To this change the obscure sounds a and o , and the clear i and ϵ , are least subject, because the simple and determinate tone with which they are pronounced admits of no approximation to that of any other.

The remaining vowels and diphthongs, however, were variously pronounced, and principles for each mode of pronunciation advanced and defended. This took place on the revival of the sciences in the sixteenth century, particularly between Erasmus and Reuchlin, according to whom the two modes of pronunciation have been designated by the terms *Erasmian* and *Reuchlinian*.

Note. The Erasmian pronunciation proceeds upon the principle that every simple vowel ought to be pronounced with a peculiar sound; but every diphthong by a mixed sound, in which the two fundamental vowels are heard as distinctly as possible. Hence, although it fails in many points to give the true pronunciation of the ancient Greeks, it, nevertheless, is adapted, by its perspicuity and definiteness, for the purposes of instruction, and with much propriety has now been universally introduced. According to the pronunciation of Reuchlin, η sounds as long ι , $\alpha\iota$ as ai (in the English word *pain*), the sounds $\epsilon\iota$, oi , and $\upsilon\iota$, like ι , are pronounced as i (in the English *machine*), and υ , after α and ϵ , as f . This mode of pronunciation, although supported by the modern Greek, offends against perspicuity by confounding different letters in the same sound, and is therefore less suitable for instruction.

2. For the correct pronunciation of single consonants, the following must be observed :

γ before another γ , and before κ , χ , ξ , is a guttural and nasal sound at the same time, and to be pronounced like n in the words *sing*, *sink*, and the like; thus, ἄγγελος (*angelos*), συγκοπή (*syncope*), ἔγχος (*en-chos*), λαρυγξ (*larynx*).

ζ is not to be pronounced as sharp as our (the German) z (resembling *ts*), but like a soft d passing gently into the sound s .

η forms the long sound for a as well as for ϵ . According to this, therefore, it ought sometimes

to be pronounced like *ee*, sometimes like *ae* (resembling long *a* in *cane*) ; it seems, however, that, in the pronunciation of it by the Greeks, the clearer tone was always made to predominate, and consequently that it should be pronounced throughout like our *ee* ; *e. g.* δίκη (*dikee*).

θ, a *t* with a strong breathing, resembles in sound the lisping *th* of the English in the word *thick*.

ι is invariably a vowel, and must never be pronounced like our *j* ; *e. g.* ἱαμβος (*i-ambos*), ἰωνικός (*i-onikos*).

κ sounds before all vowels like the English *k*.

τι must never be pronounced with a hissing sound, like the Latin *ti*, when followed by a vowel ; but the *t* sound ought to be heard purely ; *e. g.* Αἰγύπτιοι (*Aigyptioi*, not *Aigypshioi*).

σχ is always to be uttered separately, like the English *sch* in *school*, not in *schism* ; *e. g.* ἔσχω (*es-cho*).

§ 5.

DIVISION OF THE CONSONANTS.

1. According to their nature, the letters are resolved into two classes : (a) *vowels*, which afford a complete and distinct sound of themselves ; and (b) *consonants*, which afford a complete and distinct sound only in combination with a vowel.

2. Each of these two classes of letters is again resolved into several subdivisions. The consonants are distinguished :

I. According to the organ chiefly employed in their pronunciation, into

(a) labials (labiales)— β , π , ϕ , μ .

(b) linguals (linguales)— δ , ϑ , τ , λ , ν , ρ , σ .

(c) palatines (palatinae)— γ , κ , χ .

II. According to certain peculiarities evinced in their pronunciation, into

(a) *semivowels* (semivocales), whose sound can be pretty distinctly perceived without the accession of a vowel. These are λ , μ , ν , ρ , and σ , whereof the four first, λ , μ , ν , and ρ , have also the particular denomination of *liquids* (liquidæ), because in pronunciation they easily flow into other sounds.

(b) *mutes*, (mutæ), whereof no distinct sound can be produced without an acceding vowel. These, again, are resolved into three subdivisions, and that in a two-fold respect. They are allied together, namely, (α) according to their *fundamental sounds*, as P sounds π , β , ϕ —K sounds κ , γ , χ —and T sounds τ , δ , ϑ ; (β) according to the *manner of pronunciation*, being pronounced either sharp and without the mixture of a breathing, or with a rough breathing, or with a softened breathing. Hereto refer the appellations

tenues ($\psi\iota\lambda\acute{\alpha}$, unaspirated), π , κ , τ .

aspiratae ($\delta\alpha\sigma\acute{\epsilon}\alpha$, aspirated, pronounced with a rough breathing), ϕ , χ , ϑ .

mediae (μέσα, middle, pronounced with a softened breathing), β, γ, δ.

III. To these simple consonants are joined the *double consonants*:

ζ, formed from δσ or σδ.

ξ, ————— γσ, κσ, χσ.

ψ, ————— βσ, πσ, φσ.

τ, ————— στ.

§ 6.

DIVISION OF THE VOWELS.—DIPHTHONGS.

1. The vowels, which in Greek are seven, α, ε, η, ι, ο, υ, ω, are distinguished, according to the time elapsing in their pronunciation, into

(a) short (breves, βραχέα)—ε and ο (whose pronunciation occupies the shortest possible time).

(b) long (longae, μακρά)—η and ω (which require in their pronunciation twice as much time as the short).

(c) doubtful (ancipites, δίχρονα)—α, ι, υ (which can be pronounced both as short and long).

Note 1. As grammatical signs to define the measure or quantity of vowels, a semicircle (˘), is used for the short, and a straight line (¯) for the long, each being placed over the character of the vowel. Hence arise the following designations, ε̄, ο̄, η̄, ω̄, ᾱ, ῑ, ῡ.

2. The vowels are combined in a variety of ways, two and two together, into *one sound*, and hence are formed the *diphthongs*. If we wish to

pronounce these correctly, we must accustom ourselves, as much as possible, to cause both vowels to be heard combined in *one sound*. They are the following :—

<i>αι</i>	to be pronounced	<i>ai</i> .
<i>ει</i>	_____	<i>ei</i> .
<i>οι</i>	_____	<i>oi</i> .
<i>υι</i>	_____	<i>üi</i> (<i>ü</i> pronounced long, and echoed by <i>ι</i> short).
<i>αυ</i>	_____	<i>au</i> .
<i>ευ</i>	_____	<i>eu</i> .
<i>ηυ</i>	_____	<i>äu</i> .
<i>ου</i>	_____	<i>u</i> (long).
<i>ωυ</i>	_____	<i>ou</i> .

Note 2. From remarking that the Latins use *ae* for the Greek *αι* and *oe* for *οι*, the inference has been drawn that these sounds must correspond with the German *ä* and *ö*. On the contrary, however, it is to be observed, that the Latins did not pronounce *ae* and *oe* with a sound as independent as that of our (the German) *ä* and *ö*, but caused the component parts of which these are formed to be heard more distinctly, so that the fundamental sounds *a* and *o* were heard with the echo of *e*, as, in the Greek diphthongs *a* and *o*, with the echo of *i*; by which, indeed, the sounds of the two approximated very nearly to each other.

Note 3. *ου*, as an indication of the long *u*, is a diphthong in respect to composition only, not to sound. For in Greek the short *u* had no appropriate character, and its sound was represented in many cases by *ο*, in others by *υ*. When the long sound of this kind was required to be expressed, those two characters were united, and hence arose the form *ου*.

Note 4. *ωυ* is a diphthong occurring only in the *Ionic dialect*. In its accurate pronunciation, the long *O* sound must precede and be echoed by a short *u*.

3. From those *proper* we yet distinguish in the Greek language three *improper* diphthongs, viz. the vowels *α*, *η*, *ω*, with a subscript *ι*, thus—*αι*, *ηι*,

ω. Originally, these sounds were closely allied to αι, ει, οι, and only so distinguished, that, in the latter, α, ε, and ο, were sounded of the same length with the ι; while, in the former, the long sound of ā, ē, and ō, preceded, and the ι merely followed as a short echo. This accurate pronunciation, however, appears to have been lost at an early period even among the Greeks themselves, and therefore at present we pronounce α, η, ω, in the same way as α, η, ω; and the underwritten iota serves as a mere grammatical sign for determining the derivation and for distinguishing the forms.

Note 5. Originally the ι, even in these improper diphthongs, was written by the side of the other sound, and in the use of capitals this practice still obtains: thus we write ᾠδης, but Ἀιδης (lower world); ᾠδή, but Ὠδή (song), &c.

CHAPTER II.

*Investigation of Points, which are to be observed
in Reading.*

.....

§ 7.

BREATHINGS.

1. EVERY vowel or diphthong, which is pronounced without a letter preceding it, is necessarily connected with a breathing, (*spiritus*, πνεῦμα). This is either *smooth* or *rough*, and consequently every word beginning with a vowel or diphthong must be pronounced with one of these two breathings.

2. The signs made use of for these breathings are, for the rough (') (πνεῦμα δασύ, *spiritus asper*) ; and for the smooth (') (πνεῦμα ψιλόν, *spiritus lenis*). The smooth breathing, as naturally joined with every vowel uttered freely, has in other languages no peculiar sign ; but the rough corresponds to our English h, e. g. αἶ (a-ei), ἐξ (ex), ἕξ (hex), ἑρως (e-ros), ἥρως (he-ros).

3. Υ at the beginning of words in the Attic dialect, is always to be pronounced with the rough breathing ; thus, ὑπέρ (hu-per), ὕδωρ (hudo-r), &c.

4. In diphthongs the sign is not placed over

the first, but over the second of the vowels, of which the diphthong is composed; because the breathing does not belong to either of the two blended vowels singly, but to the whole mingled sound; thus, *οἰ*, *αἰ*, *οἶνος*, *εὐθύς*, *αὐτός*, &c.

5. P, at the beginning of words, is also marked with the *spiritus asper*—*ρ̣*, and a double ρ, in the middle, with the *spir. lenis* and *spir. asper*—*ρ̣ρ̣*; because the sound of this consonant cannot be produced without an audible breathing.

Note. Originally, the rough breathing had alone a sign, namely, H, but the smooth remained unmarked. Afterwards, that sign was divided into two halves, and the first half F used to denote the *spir. asper*; the second I the *spir. lenis*. By a subsequent abbreviation of these two were formed [and] which finally changed into (') and (`), the signs now in use.



§ 8.

PROSODY.

1. PROSODY is the doctrine of the quantity of syllables.

2. Every syllable requires, according to its peculiar nature, a longer or shorter time for its pronunciation; that is, it is either long (*μακρά*, *longa*), or short (*βραχεία*, *brevis*).

Note. As a measure for the short syllable, it is usual to take the least possible portion of time, in which a sound can be uttered; the double of this time gives the measure of the long.

3. Intermediate between the long and short stand those syllables which, from their nature, are neither decidedly long nor short. Such a syllable of undetermined measure is called arbitrary, or doubtful, (*κοινή*, *anceps*).

4. The signs used in grammar for the measure of syllables are, a straight line (—) over the vowel for the long; a semicircle (◡) for the short; and the union of these two (◡̄) for the undetermined measure.

5. If the measure of a syllable depends partly and principally upon the nature of the vowels, the syllable is long or short by nature; but if upon the combination of the vowels with consonants, it is long or short by position.

6. The natural measure of a syllable can be determined from a knowledge of the measure of the vowels (*see* § 6). Hence arise the following rules:

(a) A syllable, in which one of the long vowels η or ω stands, is long; *e. g.* $\gamma\eta\omega\mu\eta$ $\eta\rho\omega\varsigma$.

(b) Every syllable is long, which contains a diphthong, whether proper or improper (*see* § 6.); *e. g.* $\epsilon\upsilon\theta\acute{\upsilon}\varsigma$, $\kappa\omicron\iota\nu\acute{o}\varsigma$, $\alpha\iota\sigma\chi\rho\acute{o}\varsigma$, $\tilde{\alpha}\delta\omega$, $\lambda\acute{\omega}\nu$.

(c) Every combination of two vowels into one sound renders the syllable naturally long; *e. g.* $\tilde{\alpha}\kappa\omega\nu$ for $\acute{\alpha}\epsilon\kappa\omega\nu$, $\tilde{\iota}\rho\acute{o}\varsigma$ for $\iota\epsilon\rho\acute{o}\varsigma$, $\sigma\acute{\tau}\acute{\alpha}\chi\upsilon\varsigma$ for $\sigma\acute{\tau}\acute{\alpha}\chi\upsilon\epsilon\varsigma$ or $\sigma\acute{\tau}\acute{\alpha}\chi\upsilon\alpha\varsigma$.

(d) A syllable containing one of the short vowels ϵ or $ο$, is short, if the short vowel is followed by another vowel, or by a simple consonant; *e. g.* $\beta\acute{\epsilon}\lambda\omicron\varsigma$, $\delta\acute{\epsilon}\omicron\varsigma$.

Note. Exceptions from these fundamental rules, allowed to the poets for the formation of verse, belong to the metrical art, and are therefore omitted here.

7. But a syllable with a short vowel becomes long *by position*; that is, when the short vowel is followed by a double consonant, or by two or three consonants; *e. g.* τράπεζα, ἔξω, ὄψον, ὄργη, ἔχθρος.

Exception. A syllable, whose vowel is short, is not made long by a *mute with a liquid*; that is, when the short vowel is followed by two consonants, of which the first is a mute (*see* § 5. 2. b), and the second a liquid; *e. g.* πέπλος, τέκνον, πότης, ἀκμή, βότρυς.

Note. When one of the three doubtful vowels, α, ι, υ, precedes a *mute with a liquid*, it must first be decided whether this is of itself long or short; since it is evident that a vowel of itself long cannot become short before a *mute with a liquid*. Hence, *e. g.* ἐπαθλον (from ᾗθλον instead of ἄθλον), μῆνυτρον, and the like, remain long.

8. But the given exception is again subject to several limitations, and a *mute with a liquid* forms a true position.

(a) when the mute and liquid meet together in compounds; *e. g.* ἐκλείπω (from ἐκ and λείπω).

(b) when a middle letter, β, γ, or δ, is followed by one of the three liquids λ, μ, ν. Thus, the short vowel is lengthened, *e. g.* in λέλεγμαι, βέλως, εὐδμος.

Note. The old Epic writers generally use those syllables, in which a short vowel is followed by a *mute with a liquid*, as long. They shorten them only in words that cannot otherwise be adapted to the measure of the verse, particularly where mutes,

with the exception of γ , are succeeded by ρ , as also before $\kappa\lambda$, $\pi\lambda$, $\tau\lambda$, and $\chi\lambda$. With the Attics, on the contrary, such syllables (excepting the cases adduced above under b) are almost invariably short.

9. In determining the right measure of syllables in Greek words, the chief difficulty is occasioned by the doubtful vowels α , ι , and υ , which of themselves are of undetermined measure. It must be observed generally respecting them, that in a definite word the measure of the doubtful letter is also definite, consequently either only long or only short; moreover, that the usual measure of a syllable is short, and must be assumed as such in all cases where it is not known to be long from other laws.

10. In order to give a complete and clear synopsis of the several cases, in which the doubtful vowels are used long, regard must first be paid to that syllable of a word in which the doubtful vowel occurs. We commence herein with the final syllable, and pass on from it to the penultimate and antepenultimate. Next, to investigate the particulars more accurately, we distinguish between the different classes of words, and speak first of the length of doubtful vowels in declension; then in conjugation and indeclinables. Finally, when several cases follow one common analogy, they are comprehended under a general rule; on the other hand, those words, in which the doubtful vowel is long contrary to the analogy obtaining in similar ones, are singly and completely enumerated.

11. But as the position of the accent determines

in many instances the measure of doubtful vowels, we must premise thereon the following general rules :

(a) every doubtful vowel, which is marked with a circumflex, is by nature long ; *e. g.* λᾱας, ἴσος, θῦμα.

(b) if an acute accent stands on the penultimate of polysyllabic words, which have a doubtful vowel in the final syllable, the doubtful vowel is long ; *e. g.* βασιλείᾱ, σοφία.

(c) if a circumflex stands on the penultimate, or an acute on the antepenultimate, the doubtful vowel in the final syllable is short ; *e. g.* χῶυᾱ, βασίλειᾱ, δίωξις, πέλεκυς.

(d) in like manner, the doubtful vowel in the penultimate is short, if it have an acute, and the final syllable be also short ; *e. g.* πολλαῖς, τῖσις, κλύσις.

12. All the rest are classed together in the following synopsis, according to the single letters α, ι, υ. Beginning with α, the cases are first enumerated, in which this vowel is used long in the different syllables of words.

FIRST SECTION.

Long ā in Greek Words.

A. Long ā in the final syllable.

The terminations, whose quantity is here to be determined, are α, αν, αρ, and ας.

I. The termination \bar{a} .

1. The termination a in the nominative of the first declension, is long

(a) invariably in words accented upon the last syllable, and generally in those which have an acute upon the penultimate; *e. g.* $\mu\bar{\nu}\bar{a}$, $\pi\alpha\rho\epsilon\iota\bar{a}$, $\chi\acute{o}\rho\bar{a}$. Those, on the contrary, which have an acute on the antepenultimate, or a circumflex on the penultimate, are without exception short; as, $\mu\acute{\epsilon}\rho\iota\mu\alpha$, &c.

(b) a is also long in the following terminations of words of the first declension: (a) without exception in aa , ea , oa , ua , and wa ; *e. g.* $\acute{\epsilon}\lambda\bar{a}\bar{a}$, $\pi\tau\epsilon\lambda\acute{\epsilon}\bar{a}$, $\xi\acute{\epsilon}\bar{a}$, $\pi\acute{o}\bar{a}$, $\sigma\tau\acute{o}\bar{a}$, $\kappa\alpha\rho\acute{\upsilon}\bar{a}$, $\acute{\alpha}\lambda\omega\bar{a}$: (β) with the exceptions noticed below, it is long also in aia , eia , ia , oia , and ra ; *e. g.* $\gamma\alpha\lambda\eta\nu\acute{a}\bar{a}$, $\lambda\acute{\epsilon}\bar{a}$, $\pi\alpha\iota\delta\acute{\epsilon}\bar{a}$, $\phi\iota\lambda\acute{\iota}\bar{a}$, $\acute{\alpha}\gamma\acute{\iota}\bar{a}$, $\chi\rho\acute{o}\bar{a}$, $\acute{\alpha}\lambda\lambda\acute{o}\bar{a}$, $\alpha\upsilon\rho\bar{a}$, $\chi\acute{o}\rho\bar{a}$, $\acute{\eta}\mu\acute{\epsilon}\rho\bar{a}$.

Exceptions: Of words in aia , all dissyllables, and some polysyllabic proper names, are short in the final syllable; *e. g.* $\gamma\acute{a}\bar{i}\bar{a}$, $\Pi\lambda\acute{\alpha}\tau\alpha\bar{i}\bar{a}$. Of those in eia we must observe, in the first place, that substantives formed from verbs in $\acute{\epsilon}\upsilon\omega$, when they are appellatives of persons, shorten the final vowel; but that the same, when they denote an action or thing, are long; *e. g.* $\beta\alpha\sigma\acute{\iota}\lambda\epsilon\bar{i}\bar{a}$ (a queen), but $\beta\alpha\sigma\iota\lambda\acute{\epsilon}\bar{a}$ (a kingdom). Also, most substantives in eia , formed from adjectives in $\eta\varsigma$, have the final a short; *e. g.* $\acute{\alpha}\kappa\rho\acute{\iota}\beta\epsilon\bar{i}\bar{a}$, $\acute{\alpha}\lambda\acute{\eta}\theta\epsilon\bar{i}\bar{a}$, &c.: this rule, however, applies only to the Attic and general language, as Homer uses such substantives long, and consequently, instead of $\acute{\alpha}\lambda\acute{\eta}\theta\epsilon\bar{i}\bar{a}$, forms $\acute{\alpha}\lambda\eta\theta\epsilon\acute{\iota}\eta$.

Also feminines in *ια* of adjectives in *υς*, have always the short vowel; *e. g.* γλυκύς, γλυκεῖᾱ, Σῆλυς, Σῆλειᾱ, ἡμίςυς, ἡμίσειᾱ. Likewise, all polysyllables accented on the antepenultimate, *e. g.* πανάκειᾱ, πέλειᾱ, Κορώνειᾱ, &c. Of words in *ια*, feminine appellatives in *τρια* shorten the final *a*, as ποιήτριᾱ (a poetess), ὀρχήστριᾱ (a female dancer); and besides these, only the adjectives διᾱ, μίᾱ, πότνιᾱ, and the two substantives λαμια and Πολύμνιᾱ. Of those in *οια*, compounds which are derived from substantives in *ους* have the *a* short; *e. g.* εὔνοιᾱ (from νους), παλῖρροιᾱ (from ρους), &c. With the Epic writers these also are generally lengthened, and take *η* instead of *a*, excepting, however, those in *βοια* (from βους), which always preserve the short *a*, as Εὔβοια, and the like. Of words in *υια*, oxytones only are long, as μητρειᾱ̄; all others take the circumflex on the penultimate, or the acute on the antepenultimate, and are consequently short. Of words in *ρα*, those which are accented with the acute on the final or penultimate syllable are long, all others short. Also dissyllabic proper names, having ρ̇ρ̇ in the middle, and the accent on the penultimate, are short; *e. g.* Πύρρᾱ.

(c) the final *a* is long, of proper names in *δα* and *ζα*, and of some in *λα* and *μα*; *e. g.* Λήδᾱ, Φιλομήλᾱ, Διοτίμᾱ.

(d) lastly, as single examples of the long *a* are to be noticed the two words ἄλαλᾱ̄ and σκανδάλᾱ̄.

(e) the Doric termination *a*, instead of *η*, is always long; *e. g.* φάμᾱ instead of φήμη.

2. In the remaining cases of the first declension

which end with *a*, the *a* is long in the Doric genitive termination, (*see* § 32, *Note* 4); also in the dative sing. in *a*, and in the nom. and accus. dual. The quantity of the vocative is regulated by that of the nominative; but in words whose nom. ends with *ας* or *ης*, *a* in the vocative is short, (*see* § 32, *obs.* 1).

3. As a termination of the second declension, *a* is always short, except in the plural of contracted neuters; *e. g.* ὅστᾱ instead of ὅστῃᾱ, χρυσᾱ instead of χρύσειᾱ.

4. *a* is also short in the termination of the third declension, with the following exceptions: (a) the word κᾰρᾱ (a head)—(b) the accus. sing. in *εα* of words in *ευς*; *e. g.* ἱερῆᾱ (from ἱερεύς): also the accus. sing. when formed by contraction from *εα*, which always happens with words in *ης*, having a vowel preceding their termination; *e. g.* ὕγιᾱ instead of ὕγιᾰ (from ὕγιής)—(c) the neut. plur. of words in *ας*, gen. *ας*, and of some in *ος* with an *ε* preceding, as being formed by contraction from *αα* and *εα*; *e. g.* κέρᾱ instead of κέρᾱᾱ (from κέρας), κλέᾱ instead of κλέᾱᾱ (from κλέος). Yet the Epic writers use the first of these frequently, and the latter usually, as short—(d) the dat. sing. of neuters in *ας*, gen. *ας*; *e. g.* γήρᾱ instead of γήρᾱᾱ (from γήρας).

5. Of adverbs with *a* long in the final syllable, are to be adduced only λάθρᾱ, κρυφᾱ, and παντᾱ, besides all those which, taken from datives of the first declension, terminate in *a*, and consequently, by reason of the improper diphthong, are naturally long; *e. g.* δημοσίᾱ, ἰδίᾱ. In all other adverbs,

as well as in numerals and prepositions, the termination *a* is always short.

6. Also as a verbal termination, *a* is long only when formed by contraction; *e. g.* γέλᾱ instead of γέλαε, γελᾱ instead of γελάει. In all other cases it is invariably short.

II. Termination *αν*.

1. In the first declension, the termination *αν* of accusatives sing. is long in those words which have *a* long in their nom., consequently in all ending with *a*, (which have been given above under I. 1.), and in those in *ας*; *e. g.* χώρᾱν, λείᾱν, φιλίαν, also νεανίᾱν (from νεανίας), Πυθαγόρᾱν, &c. But if the nominative ends in *a* short, as is the case with all words of this termination not adduced above, then the accus. also has *αν* short; *e. g.* αλήθειᾱν, &c. The Doric termination *ᾶν* of genitives plur. (*see* § 32, *obs. c.*) is long; *e. g.* Νυμφᾶν instead of Νυμφῶν.

2. As a nominative termination of the third declension, *αν* is long only in masculines; *e. g.* παῖᾱν, and in the single neut. πᾱν.

3. Adverbs ending in *αν* have *a* short, with the exception of ᾄγᾱν, λίᾱν, πέρᾱν.

4. *αν*, as a verbal termination also, is always short, except in the infin. of verbs in *άω*, where *a* is formed by contraction from *αι* and is usually written with the *ι* subscript; *e. g.* γελᾱν, or γελᾱν. This termination remains long even when it is lengthened in Epic into *ααν*, *e. g.* ἀντιά̄αν, or ἀντιά̄αν.

III. Termination $\bar{a}\rho$.

The final $\alpha\rho$, which occurs only in the third declension, is short, except in monosyllables, as $\psi\bar{a}\rho$. In $\sigma\tau\bar{e}\bar{a}\rho$ (tallow) and $\phi\rho\bar{e}\bar{a}\rho$ (a well), the lengthening of a is peculiar to the Attics; the Epics, on the contrary, use it short.

IV. Termination $\alpha\varsigma$.

1. As a nominative termination of the first declension, $\alpha\varsigma$ is long, if preceded by a vowel or ρ ; *e. g.* $\tau\alpha\mu\bar{i}\alpha\varsigma$, $\Pi\upsilon\theta\alpha\gamma\acute{o}\rho\bar{\alpha}\varsigma$, and in those which have a in the gen. (*see* § 32, *Note* 4). In the accus. plural of the first declension it is always long.

2. In the third declension, a is long in (a) words in $\alpha\varsigma$, gen. $\alpha\nu\tau\omicron\varsigma$, *e. g.* $\gamma\acute{i}\gamma\bar{\alpha}\varsigma$, $\iota\mu\bar{\alpha}\varsigma$, and all participles of this termination—(b) the two adjectives $\mu\acute{e}\lambda\bar{\alpha}\varsigma$ and $\tau\acute{\alpha}\lambda\bar{\alpha}\varsigma$ —(c) compound adjectives in $\kappa\rho\bar{\alpha}\varsigma$, gen. $\kappa\rho\bar{\alpha}\tau\omicron\varsigma$; *e. g.* $\chi\alpha\lambda\kappa\acute{o}\kappa\rho\bar{\alpha}\varsigma$, and the like.

Note. Accusatives plural of the third declension have the a always short; *e. g.* $\theta\acute{\omega}\rho\alpha\kappa\bar{\alpha}\varsigma$, $\text{Μακεδόν}\bar{\alpha}\varsigma$, &c. Only in $\epsilon\alpha\varsigma$ of subst. in $\epsilon\nu\varsigma$ it is long; *e. g.* $\iota\epsilon\rho\bar{e}\bar{\alpha}\varsigma$ (from $\iota\epsilon\rho\acute{e}\nu\varsigma$), $\iota\pi\pi\bar{e}\bar{\alpha}\varsigma$ (from $\iota\pi\pi\acute{e}\nu\varsigma$).

3. $\alpha\varsigma$ is always short in the final syllable of verbal forms, except where it is produced by contraction; *e. g.* $\acute{e}\gamma\acute{\epsilon}\lambda\bar{\alpha}\varsigma$ for $\acute{e}\gamma\acute{\epsilon}\lambda\alpha\epsilon\varsigma$. Participles in $\alpha\varsigma$ have already been stated, in the preceding proposition, to be long.

B. Long \bar{a} of penultimate syllables in declension and conjugation.

1. In the first declension, Doric and poetic genitives in $\bar{a}\omicron$ and $\bar{a}\omega\nu$ have a long; *e. g.* $\text{Ἀτρειδ}\bar{\alpha}\omicron$,

παρειῶν, θεῶν, &c. Also fem. participles in *ᾱσά* from masc. in *ας*; *e. g.* γελᾶσα.

2. Before the casual termination of the third declension, *a* is long

(a) in the oblique cases of subst. in *αν*, gen. ᾱνος; *e. g.* παῖαν, παιᾱνος, Ἀκαρνάν, ᾱνος, &c.

(b) in the oblique cases of many words in *αξ*, namely, (a) monosyllabic masc., and the fem. ῥάξ; *e. g.* Θράξ, Θραῤῥός, βλάξ, βλαῤῥός, ῥάξ, ῥαῤῥός—(β) dissyllabic masc. in *αξ*, if the preceding syllable is by nature long, and all polysyllables with this ending; *e. g.* θώραξ, ᾱκος, οἶαξ, ᾱκος, σύρφαξ, ᾱκος, ὀρθίαξ, ᾱκος, ἰέραξ, ᾱκος—(γ) all masc. words of reproach and diminutives which take a vowel before *αξ*; *e. g.* νέαξ, ᾱκος (a youth), φλυαξ, ᾱκος (a prattler)—(δ) the following single words: πασσαξ, στόμφαξ, φέναξ, φόρταξ, all having ᾱκος in the genitive.

Note 1. Of words in *αξ*, all feminines and the dissyllabic masc. whose penultimate is not long by nature, keep *a* short before the casual termination; *e. g.* ἡ στάξ, σταῤῥός, ἡ αὔλαξ, αὔλακος, ὁ φύλαξ, ᾱκος.

Note 2. Yet these rules do not obtain free from all exception, as some dissyllabic masc. in *αξ*, whose penultimate is not long by nature but by position, also retain the long vowel in the oblique cases. Thus, κόνδαξ, κόρδαξ, πόρπαξ, all form in the gen. ᾱκος. On the contrary, *a* is sometimes short in others, which have the penultimate by nature long; *e. g.* ὁ λεῖμαξ, ᾱκος.

(c) Of words in *ας*, the oblique cases retain the long vowel in ὁ κράς, gen. κραῤῥός (a head), and ὁ λᾱς, gen. λαῶς or λαῶς (a stone); also in compound adjectives in *κρας*, gen. κραῤῥος, as χαλκόκρας, gen. χαλκόκραῤῥος.

(d) those in *ας*, gen. *αντος*, have *a* long in the dat. plural only; *e. g.* *ιμᾱσι* (from *ιμᾱς*), *γραψᾱσι* (from *γραψας*).

3. In conjugational terminations, *a* of the penultimate is invariably long in *ασι*, which is used for the 3 pers. plur. perf. act. and in verbs in *μι*, for the 3 pers. plur. pres.; *e. g.* *ειλήφᾱσι*, *διδόᾱσι*, *ἔᾱσι*. In all other verbal terminations it is short: *e. g.* *ἄμεν*, *ἄμην*, *ἄτε*, *ἄσαν*, *ἄτο*, &c.

4. In the final syllable of the root, *a* is long before the verbal termination:

(a) in the aor. 1. act. and med. of verbs in *αίνω*; *e. g.* *ἐπέρᾱνα* (from *περαίνω*), *ὑγρᾱνα* (from *ὑγραίνω*). *Comp. § 71, Note 5.*

(b) in the perf. 2, where the *a* is retained unchanged; *e. g.* *ἔᾱγα* (from *ἄγνυμι*), *ἔᾱδα* (from *ἀνδάνω*), *κέκρᾱγα* (from *κράζω*).

Note. An exception from this rule is found in the Epic forms of the perf. 2. of verbs pure, which have the *a* always short; *e. g.* *βέβᾱα*, *γέγᾱα*, *μέμᾱα*.

(c) Of words in *άνω*, only *ικάνω* (I come), is always long in the penultimate; *κιχάνω* (I find) and *φθάνω* (I anticipate) have the *a* long with the Epic writers, but are used short by the Attics. All others of this termination are short.

(d) In verbs in *αω*, *a* is long when the preceding syllable is long, and short when it is short; *e. g.* *πεινᾱω*, *διψᾱω*, *όρᾱω*, *γελᾱω*, *χαλᾱω*. Also it is long in the two Attic forms *κᾱω* (I burn) and *κλᾱω* (I weep) instead of *καίω* and *κλαίω*. Respecting the quantity of *a*, when it remains unchanged in the future and derivative tenses of verbs in *αω*, see § 77, Note 2. a.

C. Long \bar{a} in the middle syllables of derivative words.

1. In derivative words a is usually long, when followed by a vowel; namely,

(a) in adjectives derived from verbs in aw ; *e. g.* in all in $\bar{a}\eta\varsigma$, as $\delta\nu\sigma\bar{a}\eta\varsigma$, $\acute{\alpha}\chi\rho\bar{a}\eta\varsigma$, &c.

(b) in substantives in $\bar{a}\omega\nu$, gen. $\alpha\omicron\nu\omicron\varsigma$ or $\alpha\omega\nu\omicron\varsigma$; *e. g.* $\acute{o}\pi\bar{a}\omega\nu$, $\Pi\omicron\sigma\epsilon\iota\delta\bar{a}\omega\nu$, &c.

2. Before consonants in derivative words, a is long

(a) in substantives and adjectives terminating in $\alpha\mu\alpha$, $\alpha\varsigma\iota\varsigma$, $\alpha\tau\eta\varsigma$, $\alpha\tau\eta\rho\iota\omicron\varsigma$, $\alpha\tau\iota\omicron\varsigma$, $\alpha\tau\omicron\varsigma$, $\alpha\varsigma\iota\mu\omicron\varsigma$, and derived from verbs in aw , which have a long in the derivative tenses, (*see* § 77, *Note* 2. a.); *e. g.* $\Theta\acute{\epsilon}\bar{\alpha}\mu\alpha$, $\Theta\epsilon\bar{\alpha}\tau\eta\varsigma$, $\Theta\epsilon\bar{\alpha}\tau\omicron\varsigma$, $\acute{o}\rho\bar{\alpha}\tau\omicron\varsigma$, $\iota\bar{\alpha}\varsigma\iota\varsigma$, $\Theta\eta\rho\bar{\alpha}\varsigma\iota\mu\omicron\varsigma$, $\Theta\eta\rho\bar{\alpha}\tau\iota\omicron\varsigma$.

Note. On the contrary, derivatives of this kind retain the short a when they come from verbs in $\acute{\alpha}\zeta\omega$, $\acute{\alpha}\sigma\sigma\omega$, and $\alpha\mu\alpha\iota$, and from such in aw as have the a short in derivative tenses (*see* § 77, *Note* 2. a.); *e. g.* $\acute{\epsilon}\rho\gamma\acute{\alpha}\tau\eta\varsigma$ (from $\acute{\epsilon}\rho\gamma\acute{\alpha}\zeta\omicron\mu\alpha\iota$), $\pi\lambda\acute{\alpha}\varsigma\iota\varsigma$ (from $\pi\lambda\acute{\alpha}\sigma\sigma\omega$), $\delta\nu\acute{\alpha}\tau\omicron\varsigma$ (from $\delta\nu\acute{\alpha}\mu\alpha\iota$), $\acute{\epsilon}\lambda\acute{\alpha}\tau\eta\rho$ (from $\acute{\epsilon}\lambda\acute{\alpha}\omega$, future $\acute{\epsilon}\lambda\acute{\alpha}\sigma\omega$).

(b) in proper names in $\alpha\tau\eta\varsigma$, which are either derived from substantives in a , or formed independently, as $\Sigma\pi\alpha\rho\tau\iota\acute{\alpha}\tau\eta\varsigma$, $\tau\epsilon\gamma\acute{\epsilon}\acute{\alpha}\tau\eta\varsigma$, $\epsilon\nu\phi\rho\acute{\alpha}\tau\eta\varsigma$, &c.

Note. Except, as short, the compounds of this kind, formed from verbal roots, as $\Sigma\omega\kappa\rho\acute{\alpha}\tau\eta\varsigma$, and all terminating in $\beta\acute{\alpha}\tau\eta\varsigma$ and $\phi\acute{\alpha}\tau\eta\varsigma$, as also the following single words: $\Gamma\alpha\lambda\acute{\alpha}\tau\eta\varsigma$, $\Delta\alpha\lambda\mu\acute{\alpha}\tau\eta\varsigma$, $\Sigma\alpha\mu\acute{\alpha}\tau\eta\varsigma$, &c.

(c) in proper names in $\bar{\alpha}\nu\acute{o}\varsigma$, which are accented on the final syllable; *e. g.* $\text{'}\bar{\text{A}}\varsigma\iota\bar{\alpha}\nu\acute{o}\varsigma$, $\Gamma\epsilon\rho\mu\bar{\alpha}\nu\acute{o}\varsigma$, &c.

Note. On the contrary, proparoxytones of this termination have the short a , as $\Sigma\acute{\iota}\kappa\acute{\alpha}\nu\omicron\varsigma$, $\Delta\acute{\alpha}\rho\delta\acute{\alpha}\nu\omicron\varsigma$, &c.

(d) in compounds ending in *ἄνωρ*, *ἄνορια*, and *κραῖνος*, and in those beginning with *καρᾶ*, *κερᾶ*, and *κρεᾶ*, (from *κάρα*, *κέρας*, and *κρέας*); *e. g.* *Βιᾶνωρ*, *τρίκραῖνος*, *καρᾶδοκεῖν*, *κερᾶτόμος*, *κρεᾶνόμος*.

(e) in compounds derived from the verbal roots *ἄγ* and *ἄδ* (*ἄγω*, I lead, *ἄγνυμι*, I break, *ἄνδάνω*, I please); *e. g.* *λοχᾶγός*, *κυνᾶγέτης*, *ναυᾶγεῖν*, *ναυᾶγία*, *αὐδᾶδης*, *ὀπαδός*, and others of this kind.

(f) As single derivative words, with long *a* in middle syllables, the following also must be observed: *ἄκρατος*, *ἠνιᾶρός*, *διάκονος*, *νεᾶνίας* (with the words belonging to these last two), *σιᾶγών*, *σίνᾶπι*, *τιᾶρα*, *φᾶλᾶρος*, *φλύᾶρος*, and the derivatives thereof.

Also the proper names: *Ἀμᾶσις*, *Ἀνᾶπος*, *Ἀρᾶτος*, *Θεᾶνῶ*, *Ἰᾶσων*, *Μιθριδάτης*, *Πρίᾶπος*, *Στύμφᾶλος*, *Συρᾶκόσαι* and *Συρᾶκόσιος*, *Φᾶρσᾶλος*.

D. Long *ā* in the first syllable of Greek words.

In the first syllable of primitive words, *a* is to be considered long in the following cases:

(1) dissyllabic substantives in *ας*, as, *λαός*, *ναός*, and all derivatives thereof, as *Μενέλαος*, *Λαομέδων*, *λαοσσός*, &c.

Note. The quantity of *a* in *ἵλαος* is variable, and in *ταῖος* or *ταῶς* (a peacock) always short.

(2) dissyllabic words in *ᾰνός*, whose final syllable is accented; *e. g.* *δᾰνός*, *πᾰνός*, *τρᾰνός*, *φᾰνός*, and the derivatives thereof.

Note. The same rule respecting quantity is also given for dissyllabic oxytones in *ᾱλός*; although of this termination, besides *δᾱλός* (a firebrand), which has the *a* long, we find only *καλός* (beautiful), which the Epic writers use almost invariably long, but the Attics short.

(3) The following are to be observed as single examples of *a* long in the initial syllable :

$\bar{\alpha}\gamma\acute{\eta}$ (a shore, to be distinguished from $\acute{\alpha}\gamma\eta$, surprise), $\bar{\alpha}\acute{\eta}\rho$, and all its derivatives beginning with $\bar{\alpha}\epsilon\rho$. . . ; $\bar{\alpha}\epsilon\rho\acute{o}\varsigma$ and its compounds, $\bar{\alpha}\acute{\epsilon}\nu\alpha\omicron\varsigma$, $\bar{\alpha}\acute{\iota}\delta\iota\omicron\varsigma$, $\bar{\alpha}\acute{\iota}\theta\alpha\lambda\acute{\eta}\varsigma$, $\bar{\alpha}\acute{\iota}\kappa\eta$, and $\bar{\alpha}\acute{\iota}\xi$, together with all its compounds in $\bar{\alpha}\acute{\iota}\xi$; $\bar{\alpha}\mu\eta\tau\acute{\eta}\rho$, $\bar{\alpha}\mu\eta\tau\omicron\varsigma$, $\bar{\alpha}\rho\eta\tau\acute{\eta}\rho$, $\bar{\alpha}\tau\eta$, with $\bar{\alpha}\tau\acute{\eta}\rho\iota\omicron\varsigma$ and $\bar{\alpha}\tau\eta\rho\omicron\varsigma$, $\bar{\alpha}\theta\acute{\alpha}\nu\alpha\tau\omicron\varsigma$, $\bar{\alpha}\kappa\acute{\alpha}\mu\alpha\tau\omicron\varsigma$, $\delta\bar{\alpha}\gamma\acute{\nu}\epsilon\varsigma$; $\delta\rho\acute{\alpha}\pi\acute{\epsilon}\tau\eta\varsigma$, $\kappa\acute{\alpha}\xi\alpha\acute{\xi}$, $\kappa\acute{\alpha}\rho\alpha\theta\omicron\varsigma$, $\kappa\bar{\alpha}\rho\acute{\iota}\varsigma$, $\lambda\bar{\alpha}\rho\acute{\iota}\nu\omicron\varsigma$ (fat), $\lambda\bar{\alpha}\rho\acute{\iota}\nu\omicron\varsigma$ (a fish), $\lambda\bar{\alpha}\rho\omicron\varsigma$ (sweet), $\pi\rho\acute{\alpha}\gamma\omicron\varsigma$, besides all its derivatives and compounds, as, *e. g.* $\epsilon\nu\pi\rho\acute{\alpha}\gamma\acute{\iota}\alpha$, and generally also $\phi\bar{\alpha}\rho\omicron\varsigma$, with its compounds.

Note 1. It is evident that *a*, when used in Doric for *η*, is long ; *e. g.* $\delta\bar{\alpha}\mu\omicron\varsigma$ and its compounds, as $\text{Αρχιδ}\bar{\alpha}\mu\omicron\varsigma$, &c. Several such forms, however, have passed also into the Attic and common language, and are therefore always long ; *e. g.* $\rho\acute{\alpha}\delta\iota\omicron\varsigma$ (ion. $\rho\acute{\eta}\acute{\iota}\delta\iota\omicron\varsigma$), $\sigma\phi\rho\acute{\alpha}\gamma\acute{\iota}\varsigma$, (ion. $\sigma\phi\rho\eta\gamma\acute{\iota}\varsigma$), $\tau\rho\alpha\chi\acute{\upsilon}\varsigma$ (ion. $\tau\rho\eta\chi\acute{\upsilon}\varsigma$), $\phi\rho\acute{\alpha}\tau\rho\alpha$ (ion. $\phi\rho\acute{\eta}\tau\rho\eta$), and others.

Note 2. That *a* is long in forms where it arises by contraction, or has *ι* subscript, is already known from the general rules (see at the beginning of this §, under 6. b and c) ; *e. g.* $\bar{\alpha}\kappa\omega\nu$ instead of $\acute{\alpha}\acute{\epsilon}\kappa\omega\nu$, $\delta\acute{\alpha}\delta\omicron\upsilon\chi\omicron\varsigma$, &c.

SECOND SECTION.

Long ī in Greek Words.

A. Long ī in the final syllable.

I. Termination ī, when not followed by consonants.

(1) In declension, the termination *ι* is long only in the Ionic form of the dat. sing. of subst. in *ις*,

where *ι* is contracted from *υ*; *e. g.* ἀκοίτῃ instead of ἀκοίτῃ (comp. § 43, Note 2).

2. *ι* is also long when appended to demonstrative pronouns (see § 60, 1) and some adverbs, to enforce their signification; *e. g.* οὐτοσί, νυνί, &c.

Note. In those adverbs also, which are formed, by means of the termination *ι*, from adjectives in *ος*, *ι* is sometimes used long; as, however, in other passages of the poets, such adverbs are decidedly short, and the manuscripts fluctuate in the use of the terminations *ι* and *ει*, it appears more proper, in all cases where the final syllable of these adverbs is long, to prefer the full ending, *ει*.

II. Termination *ιν*.

The termination *ιν* is only to be considered as long when it is a collateral form of the termination *ις*, gen. ἴνος; *e. g.* δελφίν, δελφίνος, &c. (see § 39. XIX. 5). Concerning datives plural in *ιν* of pers. pronouns, see § 58. Note 3, where, from the accentuation of the different forms adduced, their quantity also is determined.

III. Termination *ις*.

1. As a nominative ending *ις* is long (a) in subs. in *ις*, gen. ἴνος and ἴδος; *e. g.* ἀκτίς, ἀκτίνος, ῥίς, ῥινός, ὄρνις, ἴδος, &c. (comp. § 39. XIX. Notes 4 and 5)—(b) in monosyllabic subst. of this termination, as κίς, &c.—(c) in the several following words, which have ἴδος in the gen.; ἀψίς, βαλβίς, βατραχίς, κηκίς, κηλίς, κληίς, κνημίς, κρηπίς, νησίς, σφραγίς, σχοινίς, τευδίς, φαρκίς, χειρίς, ψηφίς.

Note. The poets, nevertheless, allow themselves the shortening of *ι* in some of these; while, on the other hand, a great many,

which have not been enumerated here, are occasionally used by them as long. Others are long with the Ionians, and short with the Attics; *e. g.* βλεφαρίς, καρίς, κεραρίς, πλοκαρίς, ῥαφανίς.

2. The termination ις is also long when used by the Ionians in the nom. and accus. plur. of words in ις, instead of ιες and ιας; *e. g.* ἀκοίτις instead of ἀκοίτιες or ἀκοίτιας. (*Comp.* § 43. *Note* 2.)

B. Long ι in the penultimate.

1. Of words in ιξ, the oblique cases have ι long in (a) monosyllables, as φρίξ, φριμός, ἴξ, ἴκος, ψίξ, ψιχός—(b) dissyllables, whose penultimate is long in the nom., as αἶιξ, αἶκος (a rushing), πέριδιξ, ἴκος, τέτιξ, ἴγος. Except χοῖνιξ, ἴκος, and those which have a λ in the middle, as, ἡλιξ, ἴκος.

2. Of words in ις, all, whose nominative ending ις has been given as long, retain ι long in the oblique cases; see the preceding, A. III. 1.

3. Of those in ιψ, ι is long in the oblique cases of monosyllables; *e. g.* θρίψ, θριπός. But λίψ, λιβός, and νίψ, νιφός, are excepted.

4. In comparatives in ιων, neut. ιον, with the Attics ι is, almost without exception, long, in Homer always short, and with later Epic writers sometimes short and sometimes long.

5. Respecting the quantity of ι, in the penultimate syllables of verbal forms, the following rules obtain:

(a) verbs in ινω have ι long in the pres. and imperf., and in the aor. 1. act. and mid., but in all the other forms it is short; *e. g.* κρίνω, imperf. κρίνον, aor. 1. ἐκρίνα, perf. κέκρικα, perf. pass. κέκριμαι, aor. 1. pass. ἐκρίθην.

Note. In the two verbs $\tauίνω$ and $\phiθίνω$, the Epic writers use ι long, the Attics short.

(b) Of verbs in $\iota\omega$, polysyllables always, and dissyllables generally, have ι long, as, $\kappaυλῖ\omega$, $\kappaονῖ\omega$, $\muηνῖ\omega$, $\piρῖ\omega$. Exceptions are $\acute{\alpha}\iota\omega$ (I perceive), $\acute{\epsilon}\sigmaθῖ\omega$, (I eat), $\muαστῖ\omega$ (I scourge); and the collateral forms of verbs in $\iotaζω$, as $\acute{\alpha}\tauῖ\omega$ of $\acute{\alpha}\tauίζω$, (I dishonour), which have always ι short.

Note. The poets, however, in these words, frequently shorten the ι , as, *e. g.* $\acute{\epsilon}\muῖνῐ\epsilon$. Hom. Il. I. 247. In most dissyllables its quantity is arbitrary.

(c) in verbs mute, whose monosyllabic root begins with two consonants, ι is long; *e. g.* $\betaρῖθ\omega$, $\deltaλῖβ\omega$, $\piνῖγ\omega$, $\tauρῖβ\omega$.

(d) most verbs contract, of a dissyllabic root, have ι long in the initial, and polysyllables also in the middle syllable; *e. g.* $\betaῖνέ\omega$, $\deltaῖνέ\omega$, $\deltaῖφά\omega$, $\kappaῖνέ\omega$, $\nuῖχά\omega$, $\sigmaῖγά\omega$, $\tauῖμά\omega$, $\phiῖμό\omega$, and others; so also $\acute{\alpha}\gammaῖνέ\omega$, $\acute{\alpha}\kappaρῖβό\omega$, $\acute{\epsilon}\lambdaῖνύ\omega$.

Note. On the contrary, ι is short in the radical syllable of those verbs contract which are derived from short primitives, as, $\acute{\alpha}\deltaῐ\acute{\kappa}έ\omega$ (from $\deltaῐ\acute{\kappa}\eta$), $\phiῐ\acute{\lambda}ε\omega$ (from $\phiῐ\acute{\lambda}\omicron\varsigma$).

(e) Also ι is long in the last radical syllable of the perf. 2. of verbs mute; *e. g.* $\piῆφρῐ\acute{\kappa}\alpha$ (from $\phiρῐ\acute{\sigma}\sigma\omega$), $\tauῆτρῐ\acute{\gamma}\alpha$ (from $\tauρῐ\acute{\zeta}\omega$). In verbs pure, on the contrary, it is short, as, $\deltaεδῐ\acute{\alpha}\sigma\iota$.

6. The following rules obtain on the length of ι in the penultimate syllables of derivative words:

(a) of words in $\iota\alpha$, dissyllables which begin with two consonants have ι long, as $\thetaρῐ\acute{\alpha}$, $\sigmaτῐ\acute{\alpha}$, $\phiλῐ\acute{\alpha}$, (ex-

cept σκιά). So καλῖα, ἀνῖα, κονῖα, although the last frequently, and ἀνῖα rarely, occur also short.

Note. The poets also make ι long in the penultimate of polysyllables in ια, whose antepenultimate is long; e. g. ἀκομιστή.

(b) ι is long in dissyllabic and trisyllabic substantives in ιων, gen. ιονος, and all proper names in ιων, gen. ιονος; e. g. κῖων, πρίων, βραχῖων, Αμφῖων. As exceptions are to be observed χῖων, which commonly, and ῥῖων, which always, has ι short. Also proper names in ιων, which retain ω in the gen., have ι short; e. g. Κρονίων, gen. Κρονίωνος and Κρονῖονος.

(c) proparoxytones in ιλος and ιλον have ι long; e. g. ὄμιλος, ἄργιλος, πέδιλον.

(d) in properispomes in ῖνος also it is long, as, ἰκτῖνος, &c.; besides in the following proparoxytones: κάμῖνος, ὕσγῖνον, κύμῖνον, σέλῖνον, and the two oxytones χαλῖνός and ἐρῖνός. In adjectives of this termination it is short, except ὀπώρινος, μετοπώρινος, μεσήμβρινος, and ορθρινός, in which it varies its quantity to suit the nature of the verse.

(e) polysyllabic substantives in ινη and ινα have ι long; e. g. δωτῖνη, ἀξῖνη, ἐργαστῖνη, Αἰγῖνά. From these εἰλαπῖνη is excepted.

(f) lastly, ι is long in words in ιτης and ιτις, and in proper names in ιτη; e. g. ὀπλῖτης, τεχνῖτης, πολῖτις, Ἀφροδίτη. Except κριτής, as formed from the short root κρι.

(g) also the several following words have ι long in the penultimate: ἀκόνιτον, ἐνῖπή, ἑρῖθος, παρθενοπῖτης, τάριχος, χιλιδών, and the proper names Γρά-

νῖκος, Ἐνῖπεύς, Εὐρίππος, Κάϊκος, Ὀσίρις, Βούσιρις, Σέριφος, and some others.

C. Long ι in the beginning of Greek words.

1. Of dissyllabic forms of nouns, with the termination ος, those in ιλος, ιμος, ινος, and ιως, which have either an acute on the final, or a circumflex on the penultimate syllable, have ι long in the radical syllable; *e. g.* χῖλος, ψῖλος, πῖλος, λῖμός, σῖμός, φῖμός, ῥῖνός, δῖνος, πρῖνος, ἰός, κριός, &c. Except βῖός (a bow), which has the short vowel.

2. Also dissyllabic diminutives in αξ take ι long in the radical syllable, as is apparent from the accent; *e. g.* πλῖμαξ, πῖδαξ, &c.

Note. In other dissyllabic substantives also, with the ending ος, the long ι in the radical syllable is evident from the accent, as σῖτος, βρῖθος, μῖσος, στῖφος, and the like. But in dissyllabic forms of nouns not ending in ος, ι in the radical syllable, when followed by a simple μ, is generally long, as in βρῖμη, τῖμή, δρεμύς. Only substantives formed from short verbal roots in μα retain the ι short, as, κλίμα.

3. The quantity of ι in verbal roots is determined above, under B. 5. a—d.

4. As single words with ι long in the initial syllable, the following are principally to be adduced:

ἰάομαι, and its derivatives, as ἰατρός, &c. ἰθύς, ἰλαος, ἰλη, ἰλός, ἡμερος, ἡνιον, δῖνη, κλῖνη, νίκη, σμίλη, λῖτός, μῖκρός, μῖμέομαι, and its derivatives, χίλιοι, and the proper names, Ἰκαρος, Ἰναχος, Σῖδών, Τῖρύνθιος, Τῖτυρος, with some others.

THIRD SECTION.

Long ῑ in Greek Words.

A. Long ῑ in the final syllable.

I. Termination *υ*, when not followed by Consonants.

1. As a declensional termination, *υ* is always short, except in monosyllabic names of letters, as, *μῡ*, and in the word *γῡ*. Also in vocatives of words in *υς*, whose nominative is long, *υ* remains long; see below, III. 1.

2. Adverbs in *υ* are short, except *ἀντικρύ*, which occurs both long and short.

3. As a conjugational termination, *υ* is long in the 3 pers. sing. imperf. and aor. 2. of verbs in *υμι*; e. g. *ἔφῡ*, *ἔδῡ*.

II. Termination *υυ*.

1. As a termination of nominatives, *υυ* is long; e. g. *μόσσυυ*.

2. Also, as a termination of accusatives, it is long in those words in *υς*, whose final syllable is long in the nominative; see below, III. 1.

3. In conjugation, *υυ* is long as a termination of the imperf. and aor. 2. of verbs in *υμι*; e. g. *ἔφῡυ*.

III. Termination *υς*.

1. *υς*, as a nominative termination, is long (a) in monosyllables, as *δρῡς*, *μῡς*; (b) in polysyllabic

oxytones, which take *ύος*, in the gen.; *e. g.* *ἰχθύς*, *ἔδητύς*, &c.; (c) in the two subst. *δαγύς*, gen. *ῦδος*, and *κώμυς*, gen. *ῦθος*; (d) in participles of this termination, *e. g.* *ζευγνύς*, *δεικνύς*, &c.

2. As the termination of the nom. and acc. plur. *υς* is long, being formed by contraction from *υες* and *υας*; *e. g.* *ὀφρῦς* instead of *ὀφρύες* and *ὀφρύας*.

3. In conjugation, *υς* is long as a termination of the 2d pers. sing. imperf. and aor. 2. of verbs in *υμι*; *e. g.* *ἐδείκνυς*, *ἔφῦς*.

B. Long *υ* in the penultimate syllable.

1. In nouns, *υ* is long before the casual termination :

(a) in words in *υν*, gen. *ῦνος*, as *μόσσυν*, gen. *μόσσῦνος*.

(b) in dissyllabic words in *υξ*, whose penultimate syllable is long by nature, and which take *κ* in the genitive, as, *κήρυξ*, *κήρυκος*; *δοίδυξ*, *ῦκος*. Of dissyllables, whose penultimate syllable is lengthened by position, *βόμβυξ*, *ῦκος*, and *κόκκυξ*, *ῦγος*, only have *υ* long before the casual termination.

(c) of those in *υψ*, monosyllables only have *υ* long in the derivative cases; *e. g.* *γύψ*, *γῦπός*.

(d) of words in *υς*, only *δαγύς*, *ῦδος*, and *κώμυς*, *ῦθος*, retain the long vowel in the derivative cases.

2. The following cases of the lengthening of *υ* are to be observed in *conjugation* :

(a) verbs in *ύνω* and *ύρω* have long *υ* in the pres. and imperf. and in the aor. 1. act. and mid.; in all the remaining forms of these verbs, which, however, are of rare occurrence, the vowel is short;

e. g. βραδύνω, imperf. ἐβράδυνον, fut. βραδύνέω ;
φύρω, imperf. ἐφύρον.

(b) to determine with accuracy the quantity of *v* in verbs in ύω, they must be distinguished into different classes :

(a) in verbs in ύω, whose root is monosyllabic, *v* in the pres. and imperf. is used arbitrarily ; *e. g.* λύνω and λύνω, φύω and φύω. Only θύνω (I storm, to be distinguished from θύνω, I offer), ξύνω (I polish), and τρύνω (I waste by rubbing), have always *v* long ; on the other hand, in βρύνω (I overflow), and κλύω (I hear), *v* is always short. In the fut. and aor. the *v* of these verbs is always long ; *e. g.* λύσω, ἐλύσα, φύσω, ἐφύσα. Except from this rule βλύω (I bubble), κύω (I kiss), μύω (I wink), and πτύω (I spit), which have *v* short in the fut. and aor., thus, βλύσω, κύσω, μύσω, πτύσω. Also in the perf. and pluperf. act. and fut. 3. pass. *v* is usually long ; on the contrary, in all the remaining derivative tenses, invariably short ; *e. g.* δέδυνκα, πέφυνκα ; on the contrary, also, λέλυκα, and, without exception, ἐλύθην, λέλυμαι ; πεπνυμένος is the only example of *v̄* in the perf. pass.

(β) in verbs in ύω, whose root is polysyllabic, the quantity of *v* is determined according to the nature of the preceding syllable ; thus, if the syllable preceding *v* is long, *v* is arbitrary in the pres. and imperf., but invariably long in the derivative tenses ; *e. g.* κωλύω and κωλύω, fut. κωλύσω, aor. pass. ἐκωλύθην, &c. As exceptions are to be observed ἄρτύω (I order), ἐλκύω (I draw), and

ἐντύω (I prepare), of which the first is used short with the Epic writers, and long with the tragedians; the second always short in the derivative tenses with the tragedians, but sometimes long with the Epic writers, and the third without exception short. On the contrary, if the syllable before *υ* is short, *υ* also remains short in the derivative tenses; *e. g.* ἀνύω, μεθύω, τανύω, fut. ἀνύσω, μεθύσω, τανύσω, &c.

(γ) in verbs in ύω, which have a collateral form in *υμι*, *υ* is short; *e. g.* δεικνύω and δέικνυμι, ὑρνύω and ὄρνυμι, &c.

(c) In verbs in *υμι*, *υ* is long in the sing. of the pres. and imperf. act., and in all numbers of the aor. 2. act. It is also long in the opt., when this is formed by the mere annexation of *μι* and *μην* to the root, because *υ* in that case stands for *υι*; *e. g.* ἐκδύμεν, Hom. Il. 16, 99; δαίνυτο, Hom. Il. 24, 665. The imperat. aor. 2. also, formed with the termination *θι*, has *υ* long; *e. g.* κλῦθι; but shortens it when the reduplication accedes; *e. g.* κέκλῦθι, κέκλῦτε. The length of *υ* in the participial termination *υς* has been observed above, III. 1. d.; and this is followed by the fem. in ῶσα, as appears also from the accent.

Note. That the 3d pers. plur. pres. also, when ὑασι is contracted into ὤσι, has *υ* long, is self-evident, and evinced also by the accent.

3. In derivative words, *υ* is long in the penultimate syllable, or in the middle syllables generally, in the following cases:

(a) in trisyllabic subst. in *υνη* or *υνα* ; *e. g.* αἰσχύνη, ἄμῦνα, εὐθύνη.

Note. χορύνη, ταμύνη, and τορύνη, are used long only with the Attics, but mostly short with Epic writers ; and ὀδύνη is always short.

(b) in trisyllabic or polysyllabic words in *υνος*, when *σ* does not precede this termination ; *e. g.* βόθυνος, κίνδυνος, λάγυνος, εὐθύνος.

Note. Except the compounds in γυνος, formed from γυνή, (a woman), which always have *υ* short ; *e. g.* ἀνδρόγυνος.

(c) in polysyllabic subst. in *υρα*, *υ* is long in proparoxytones, as ἄγκυρα, γέφυρα, ὄλυρα, and in κολλύρα ; otherwise always short, as λύρα, and the like.

(d) *υ* is long in adjectives in *υρος*, when the preceding syllable is likewise long ; and short, on the contrary, when the preceding syllable is short ; *e. g.* ἰσχυρός, οἰζυρός ; on the contrary, λάμυρος, ὀχυρος, and the like.

Note. *υ* in ἀλμυρός is used long by the Attics, but short by the Epic writers.

(e) *υ* is long in masc. of the first declension in *υτης*, as πρεσβύτης, &c.

(f) in the termination *υτος*, *υ* is long only in trisyllabic subst., whose first syllable is likewise long, as κωκυτος, and the like ; and in compound adj. in δακρυτος and τρυτος (from δακρύνω and τρύνω), as ἀδάκρυτος, ἄτρυτος, and the like.

(g) *υ* is long in adverbs in *υδον*, as ὠρῦδόν.

(h) besides these, observe also the following individual words with long *υ* in the middle syllables :

ἀμαρῦγή, ἰῦγή, ὀλολῦγή, and ὀλολῦγών, together with ἀμῦμων, αὔτή, and αὔτέω; also, εἰλῦφάζω, εἰλῦός, ἰλῦός, ἰγνῦη, ἐρύκω, κέλῦφος, λάφῦρον, λέπῦρον, πίτῦρον, πάπῦρος, ψιμῦθιον; lastly, all derivatives from μῦθος and θῦμός, as πολῦμῦθος, ἄθῦμος, and the like.

With the proper names: Ἀβῦδος, Ἀμφρῦσος, Ἀρχῦτας, Βηρῦτός, Βιθῦνός, Διόνῦσος, Καμβῦσης, Κέρκῦρα, Πάχῦνον.

C. Long \bar{u} at the beginning of Greek words.

1. u is long in dissyllabic neuters in $\nu\lambda\omicron\nu$, as the accent also proves; *e. g.* φῦλον, σκῦλον, &c. From this ξῦλον forms an exception.

(2.) u is long in dissyllabic oxytones in $\nu\lambda\omicron\varsigma$, $\nu\mu\omicron\varsigma$, and $\nu\omicron\varsigma$; as χῦλός, θῦμός, κρῦμός, ξῦνός, &c. Except πλῦνός, which always has u short.

3. u is long in dissyllabic paroxytones in $\nu\mu\eta$ and $\nu\eta$, as λῦμη, ζῦμη, μῦνη.

4. In neuters in $\nu\mu\alpha$, derived from verbs in $\acute{\upsilon}\omega$, the quantity is regulated by the radical form (see above, B. 2. b). In dissyllables of this kind, the quantity is shown by the accent, as κῦμα, but πλῦμα. The polysyllables are mostly long, as ἄρῡμα, ἑλῡμα, εἰλῡμα, ἰδρῡμα.

5. In dissyllabic neuters in $\omicron\varsigma$, the quantity of u is likewise determined by the accent; most of them are long, as ψῦχος, κῦδος, σκῦτος; but some short, as στῦχος, τρῦφος.

6. The quantity of u in verbs in $\acute{\upsilon}\omega$ has been treated of above (B. 2. b), and in verbs in $\acute{\upsilon}\nu\omega$ and $\nu\omicron\omega$ (B. 2. a). It only remains, therefore, that we consider the case where u appears in the ra-

dical syllable of mute and contract verbs, and to this apply the following rules :

(a) in verbs mute of a monosyllabic root, *υ* is always long; *e. g.* ψῦ[̄]χω, βρῦ[̄]χω, τῦ[̄]φω, &c. Γλῦ[̄]φω alone has *υ* short.

(b) in verbs contract *υ* is long when the verb is formed from a long primitive, as κῦ[̄]ρόω (from κῦ[̄]ρος), λῦ[̄]πέω (from λῦ[̄]πη), θῦ[̄]μόομαι (from θῦ[̄]μός), &c. On the contrary, *υ* is short in those in *έω*, which exist only as a collateral form to a verb liquid, as κῦ[̄]ρέω to κῦ[̄]ρω.

Note. It is of course to be understood, that those formed from short roots retain the short vowel, as, *e. g.* στῦ[̄]γέω (from στῦ[̄]γος).

7. Of individual words with long *υ* in the radical syllable, we must observe the following :

γῦ[̄]ρός, θῦ[̄]λακος, κῦ[̄]φός, λῦ[̄]πη, μῦ[̄]ελός, μῦ[̄]κάω, μῦ[̄]ραινα, μῦ[̄]ών, πῦ[̄]γη, πῦ[̄]ελος, πῦ[̄]ετή, πῦ[̄]ος, πῦ[̄]ρός, σῦ[̄]κον, σῦ[̄]ριγξ, σφῦ[̄]ρα, τῦ[̄]ρός, ὕ[̄]βός, ὕ[̄]γη, φῦ[̄]λή, φῦ[̄]σάω, χρῦ[̄]σός, ψῦ[̄]χή.

Besides the proper names : Ἀῦ[̄]δός, Μῦ[̄]σός, Μῦ[̄]ρώ, Στρῦ[̄]μών, Τῦ[̄]δένς, Τῦ[̄]ρώ.

Note. Monosyllables, as μῦς, σῦς, or ὕς, and πῦρ, have the long vowel in the monosyllabic forms, consequently in the nom. and acc., but shorten the same in the dissyllabic cases, and in compounds derived from them; *e. g.* μῦ[̄]ός, μυ[̄]οκτόνος, σῦ[̄]βώτης, πῦ[̄]ράγρα, &c.

Final remark.—In assigning general rules, as well as in the enumeration of individual words, we have above adduced only the fundamental forms, and have passed over their derivatives, in order that further space might not be unneces-

sarily devoted to this subject. Let it be sufficient, therefore, to remark here, that the quantity of the primitive is in general transferred to its derivative ; as, *e. g.* χοῦσός, and therefore χοῦσσεος ; λέλυμαι, and therefore also λῦτός, ἄλῦτος, λῦσις ; but λῦσιμελής, according to the analogy of λῦσω.



OF ACCENTS, OR THE INTONATION OF WORDS.

§ 9.

Nature and Signs of the Accents.

1. In every polysyllabic word, *one* syllable is to be regarded as the *fundamental* or *radical* syllable, *i. e.* that which contains the *principal idea* of the word. The rest, on the contrary, which are prefixed or appended to the fundamental syllable in the formation of words, are, in respect to the idea, of less weight.

2. The ascendant importance of the fundamental syllable of a word is in every independent language indicated by a *sharpened elevation* of the voice in its pronunciation ; as, *e. g.* *du* in *duty*, or *set* in *beset*.

3. This elevation of the voice in pronouncing one syllable of a word is called the *tone* or *accent* (προσῳδία, accentus), which can occur (according to 2) only *once* in each word, and of itself is one and

the same in all words, viz. the *acute* or *elevated* accent (προσῳδία ὀξεῖα, *accentus acutus*). As a sign for this, use is made of a stroke from right to left ('); e. g. *empty*, λόγος.

4. In comparison with the accented or elevated syllable, all syllables of a word which are not accented must be spoken with a *depressed*, i. e. *unelevated* accent (προσῳδία βαρεῖα, *accentus gravis*). This depressed or grave accent is represented by an opposite sign, viz. a stroke from left to right ('), so that λόγος was written. But because every syllable of a word which has not the acute accent is necessarily to be spoken with the depressed tone, the sign for the grave is not used, but these syllables remain unmarked.

Note. As an indication of the proper grave (*see* 4) is unnecessary, its sign is used for another purpose, viz. to mark the softened acute at the final syllable of words in a continued discourse. (*Comp. below*, § 10. B. 3).

5. If two vowels, the first of which has the acute, the second the grave, are united into one sound, this long sound receives a sign, which is formed by the union of those two, viz. (") or (^); for which, however, a twisted line (ˆ) is more conveniently used, indicating that the accent is to be *lengthened* in the pronunciation (προσῳδία περισπωμένη, *accentus circumflexus*); e. g. δῆλος for δέελος, σῶμα for σόομα.

Synopsis of the Signs of the Accents.

(') *Acute*, as a sign of the sharpened tone (according to 3).

(`) *Grave*, as a sign of the softened tone (according to note 1).

(^) *Circumflex*, as a sign of the lengthened tone (according to 5).

Note 2. An accurate distinction must be made between accentuation itself and the signs of the same. Accentuation exists in every independent language, and is as old as that language, imparting to it life, vigour, and harmony ; but the signs are never necessary till the language degenerates and becomes extinct ; for so long as this lives and flourishes, it is obvious to every one that we acquire with the language itself a correct knowledge of its accentuation.

§ 10.

Position of the Accents.

In order to accentuate a Greek word correctly, it is necessary (A) to determine *the syllable on which the accent rests* ; (B) to know *the sign* by which, according to the nature of that and the remaining syllables of the word, the accent is to be indicated. Concerning these two points, we shall here shortly assign what admits of accurate definition.

A. *Determination of the accented Syllable.*

1. A Greek word can have its tone or accent only on one of the three last syllables.

2. In simple radical words (*i. e.* those which are formed with a definite termination from an existing root, and not derived from a word already formed), the accent rests on the radical syllable ; *e. g.* root λεγ, whence λέγω (I say), λέξις (expression), λόγος (speech).

3. In words which are derived from others, either by a prefix or an appended termination, the accent usually rests on the supplemental part (because this, as the sign of distinction from the radical word, defines the idea); *e. g.* from λόγος deriv. ἄλογος (speechless); from κάρπος (fruit) deriv. ἄκαρπος (fruitless), εὐκαρπος (fruitful); from λέγω deriv. λεκτός (said), and λεκτέος (to be said); from θῆρ (animal) deriv. θηρίον (animalcule, usually a wild beast).

4. The nature of the final syllable has a decisive influence upon the position of the accent: *viz.* if the final syllable of a word is long by nature, the accent cannot lie farther towards the beginning of the word than on the penultimate syllable.

The following cases are to be noted as exceptions from this last rule:

(a) ω, which the Attic and Ionic dialects make use of in declension for ο of the other dialects, has no influence on the position of the accent. It is right, therefore, to accentuate ὑπέρπλεως (instead of ὑπερπλεος, over-full), ῥινόκερω (a rhinoceros), δυνάμεως (of power), Ἀτρείδew (of Atrides), &c.

(b) the same holds of the syllables αι and οι as terminations in declension and conjugation: hence we properly accentuate τράπεζαι (tables), λέγεται (it is said), ἔλαφοι (stags). The termination of the 3d pers. sing. opt., however, again forms an exception to this, and obtains as long in reference to the accent. We are, therefore, to accentuate ἐκφέρωι, not ἐκφεροι (from ἐκφέρω); νικήσαι, not νίκησαι as opt. of νικάω).

Note 1. From these fundamental rules numerous exceptions are found in Greek, so that it is extremely difficult, and in many cases even impossible, to adduce definite and adequate general rules for the position of the accent. Hence particular rules must be subjoined for the several classes of words, as will be done below in the declensions and conjugations; see § 32. 4. to the end—§ 33. 2. to the end—§ 37.—§ 48.—§ 76.

5. Some small words are so unimportant of themselves, that in discourse they almost unite their sound with the following word, and therefore remain unaccented. These are the forms $\acute{\omicron}$, $\acute{\eta}$, $\acute{\omicron}\iota$, $\acute{\alpha}\iota$, of the article, besides the prepositions $\epsilon\acute{\iota}\varsigma$ or $\epsilon\acute{\varsigma}$, $\epsilon\acute{\iota}\nu$ or $\epsilon\acute{\iota}\nu$ (in), $\epsilon\acute{\kappa}$ or $\epsilon\acute{\xi}$ (out of), the conjunctions $\epsilon\acute{\iota}$ (if), $\acute{\omega}\varsigma$ (as, since, that), and the negative $\omicron\upsilon$, $\omicron\upsilon\kappa$, $\omicron\upsilon\chi$ (not). They are called *ᾄτονα* (toneless) or *προκλιτικά* (proclitic). Some of them, on a change of signification or position, receive the acute, *viz.* (1) the adduced forms of the article, when used as relative pronouns; (2) $\acute{\omega}\varsigma$, when it either stands for $\omicron\upsilon\tau\omega\varsigma$ (so), or, in the signification *as*, is placed after the chief word; *e. g.* $\kappa\alpha\kappa\omicron\iota$ $\acute{\omega}\varsigma$, as cowards; (3) $\omicron\upsilon$ or $\omicron\upsilon\kappa$, when it directly denies without an additional word, like the English *no*, or is placed after the word which it negatives.

B. *Sign of the Accent, according to the Nature of the Syllables.*

If the syllable, on which the tone rests, is known, the question then is, with what sign it is to be accented. Concerning this the following rules obtain:

1. The acute can stand on each of the three last

syllables; *e. g.* κακός (bad), πόλις (a town), ἄνθρωπος (a man); but on the third syllable from the end only when the last syllable is by nature short; thus, *e. g.* ἀνθρώπου, ἀνθρώπων, ἀνθρώποις, although the nom. is marked ἄνθρωπος.

Note 2. For the double exception to the rule, that the acute can stand on the antepenultimate in case only of a short final syllable, see above, A. 4.

2. The circumflex can only stand on a syllable by nature long, and only on the final or penultimate syllable, but never on the penultimate unless the final syllable is by nature short; *e. g.* Περικλῆς, κακοῦ (of evil), χώρος (space), λείπε (leave), on the contrary λείπειν (to leave); yet λείψαι, χῶροι (according to A. 4. exception b).

3. The grave (*comp.* above, § 9. *Note 1.*) appears only on the last syllable of words standing in a continued discourse, as a sign of the softened tone of the acute; *e. g.* ἀνὴρ (a man), ἀγαθός (brave); but in connected discourse ἀνὴρ ἀγαθὸς οὐ φεύγει (a brave man fleeth not away).

Note 3. The intimate connexion of discourse, which would be interrupted by the sharpened pronunciation of the acute on the final syllable of a word, alone renders necessary the transition of the acute into the gravis. This change, therefore, must not take place before one of the greater signs of interpunction (period and colon); nor even before a comma, when it indicates a really distinct member of a proposition (as, *e. g.* subjoined definitions of time, conditions, reasons). But we also use the comma, in assigning nearer definitions and predicates, before relatives and before expositive or intentional particles, where evidently the internal connexion of the discourse must not be interrupted; and in this case, in Greek, the sign of the acute must not be placed on the final syllable before the comma. Thus it is proper to write: τί ἐέ, ἣν χρήματα πολλὰ ἔχη τις; and in like manner οἱ μὲν ἀγαθοί,

οι δὲ κακοί (because here is a perceptible cæsura in the discourse); but πατήρ, ὃς ἔδωκε, and ἔλεγε πολλά, ὥς, κ. τ. λ. (because here no abrupt separation of the single members of the proposition occurs).

4. If the third syllable from the end is accented, it always possesses the acute.

Note 4. Words have denominations according to the position of the accent. If the final syllable bears the acute, the word is called an *ὀξύτονον*, oxytone (*e. g.* κακός); if the circumflex, *περισπώμενον*, perispome (*e. g.* ποιεῖν, to do); if the final syllable is unaccented, the word is *βαρύτονον*, barytone; and if the accent rests on the penultimate as an acute, the word is *παροξύτονον*, paroxytone (*e. g.* νόμος, law); if as a circumflex, *προπερισπώμενον*, properispome (*e. g.* σῶμα, body); lastly, if the acute stands on the third syllable from the end, the word is *προπαροξύτονον*, proparoxytone (*e. g.* ἀνθρῶπος).

5. If the final syllable is accented, it always bears the acute (or, in continued discourse, the gravis), except when it arises by contraction, or forms the genitive and dative of the two first declensions, or belongs, as the termination, to adverbs in *ως*; *e. g.* βασιλεύς (a king), but βασιλεῖ (contr. from βασιλεῖ); κακός, κακή, κακούς, but κακοῦ, κακῆς, κακῶ, κακῇ, κακῶν, κακοῖς (as gen. and dat. of the two first declensions); κακῶς (as an adverb).

Note 5. As an exception to this rule, it must be observed that the circumflex stands on many monosyllabic words, and on the vocative of the termination *εις* in the third declension, when the nominative has the acute on the final syllable; *e. g.* ποῦ (where)? πῶς (how)? νῦν (now), πῦρ (fire), πᾶς, πᾶν (whole), βασιλεῦ (vocative of βασιλεύς).

6. Every dissyllabic word, whose penultimate is long by nature, and followed by a short final syllable, is marked with a circumflex on the penultimate; *e. g.* χῶμα (a thing), χῶρος, τεῖχος (a wall), κείσθαι (to lie).

For practice in placing the proper accent, let the accented syllables in the following section, which are indicated by a point, be marked with the requisite signs: Παιδες ἐμοὶ καὶ πάντες οἱ παρόν-
τες φίλοι, ἐμοὶ μὲν τοῦ (genit.) βίου τὸ τέλος ἤδη πάρεσ-
τιν' ἐκ πολλῶν (genit.) τοῦτο σαφῶς (adverb) γιγνώσκω·
ὑμᾶς (contr.) δὲ χρῆ, ὅταν τελευτήσω, ὥς περὶ εὐδαιμόνος
ἐμοῦ (genit.) καὶ λέγειν καὶ ποιεῖν (contr.) πάντα.

Note 6. As the accent is heard only with a vowel, its sign can only stand over a vowel. In a diphthong, the accent, like the breathing, stands on the second vowel; and if the accent and breathing come together at the beginning of a word, the acute or grave is put next to the breathing, but the circumflex over it; *e. g.* ὄρνις (a bird), αἷμα (blood).

§ 11.

CHANGE OF THE ACCENTS.

If a word, possessing an accent, experiences such a change by declension, or conjugation, or composition, that either the number or measure of its syllables is increased, the accent also is usually changed. These changes of the accent are of a threefold kind, namely,

1. The accent remains on the syllable on which it stands, but is itself altered, and

(a) becomes an acute from a circumflex; *e. g.* σώματος, from σῶμα; χώρον, from χώρος; κείμεθα, from κεῖσθαι (according to § 10. B. 2).

(b) a circumflex from an acute; *e. g.* φεύγε, from φεύγω (according to § 10. B. 6).

How are *τειχους*, *τειχεα*, from *τείχος* (a wall), to be accentuated? also *κοίλη*, *κοιλον*, *κοιλου*, *κοιλών*, *κοιλα*, all from *κοῖλος* (hollow)?

2. The accent advances towards the end of the word:

(a) if the word is increased by the annexation of syllables, so that the original accented syllable has more than two syllables behind it (*comp.* § 10. A. 1); *e. g.* *ἀνθρώποισι*, from *ἄνθρωπος*; *βελέεσσι*, from *βέλος* (a shaft); *πινόντων*, from *πίνω* (I drink); *ἔστελλέσθην*, from *στέλλω* (I send).

(b) if the word receives a termination, which always or usually has the accent; *e. g.* *τετυφώς*, *τετυφέναι*, *τυφθείς*, *τετυμμένος*, all formed from *τύπτω* (see below concerning the position of the accent in the verb, § 76); *θηρός*, from *θῆρ*; *κίος*, from *κίς* (see below concerning the position of the accent in the third declension, § 37).

(c) if, in the change of the word, the final syllable, which was before short, becomes long; *e. g.* *ἀνθρώπου*, from *ἄνθρωπος*; *ἑτέρου*, from *ἕτερος*; *πραγμάτων*, from *πρᾶγμα* (see § 10. B. 1).

How should I accentuate *σωματι*, *σωματων*, from *σῶμα*? *κορακων*, from *κόραξ*? *ἐφιλεσθην* from, *φιλέω* (I love)? *κεισθην* and *κεισθων*, from *κείμεναι* (I lie)? *ἐβουλεύατο*, from *βούλομαι* (I will)?

3. The accent is drawn back towards the beginning of the word. This takes place

(a) if the word receives additions at the beginning, or the cause is removed which held the accent on the penultimate syllable (*comp.* § 10. A. 3); *e. g.* *ἔτυπτον*, *ἔτυπτε*, from *τύπτω* (I beat); *παίδευε*, from *παιδεύω* (I educate); *ἄφίλος* (friendless), from *φίλος*

(a friend); *σύνοδος* (a congress), from *ὁδός* (a way, going).

(b) if in dissyllabic words the final syllable, which should bear the accent, is dropped on account of a succeeding vowel; *e. g.* *φήμ' ἐγώ* (for *φημί*), *πολλ' ἔπαθον* (for *πολλά*), *δείν' ἔτλην* (for *δεινά*).

Exception. Prepositions and particles, when the accented final vowel is dropped, remain unaccented; *e. g.* *ἐπ' αὐτόν* (for *ἐπί*), *παρ' ἐμοί* (for *παρά*), *ἀλλ' ἐγώ* (for *ἀλλά*), *οὐδ' ὀλίγον* (for *οὐδέ*).

How must I accentuate *ἐτυπτον*, from *τύπτω*? *ἔφυγον*, from *φεύγω*? *ἔφιλεον*, *ἔφιλεοντο*, *φιλεωμεθα*, from *φιλέω*? *βεβουλευσθε* and *βουλευσθων*, from *βουλεύω*?

§ 12.

RECESSION OF THE ACCENT TO A PRECEDING WORD.

1. Several small words unite themselves so closely in respect to sense with the preceding word, that they must be blended with it, as it were, in pronunciation. For this reason they throw back their accent on the preceding word, and hence derive the name *enclitics* (*μόρια ἐγκλιτικά*).

2. Such enclitics are: the indefinite pronoun *τις τὶ* through all the cases; the oblique cases of the personal pronouns *μοῦ* or *μεῦ*, *μοί*, *μέ*, *σοῦ* or *σεῦ*, *σοί*, *σέ*, *οὔ* or *ῥο*, and *ἔθεν*, *οἷ*, *ἔ*, *μίν*, *νίν*, *σφέ*, *σφωέ*, *σφωῖν*, *σφέων*, *σφισί* or *σφισίν*, and *σφίν*, *σφέας*, *σφέα*; together with the pres. indic. of *εἰμί* and *φημί* (except the second person sing. *εἶς* or *εἴ*, thou art, *φῆς*, thou sayest); lastly, the adverbs and parti-

cles πώς, πώ, ποί, πή, πού, ποδί, ποθέν, ποτέ, τέ, τοί, γέ, κέ (κέν), θήν, νύ (νύν), πέρ, ρά.

3. All these words throw back their accent, as acute, on the last syllable of the preceding word; but the accentuation of that preceding word decides whether this accent must be expressed or not. Concerning this, the following rules are to be observed:

(a) if the preceding word is accented on the final syllable (oxytone or perispome), or is marked with the acute on the penultimate (paroxytone), the enclitic loses its accent without further change of the preceding word; yet it is evident that the grave becomes an acute, because, properly, the enclitic unites itself immediately to the preceding word, and the accent syllable is therefore no longer to be considered as standing at the end of the word. Thus we write *ἀνὴρ τις* (as it were *ἀνήρτις*), *ἀγαθός τε καλός τε, φιλῶ σε, μαθητῶν τινων, ἄνδρα τε, φίλος μου.*

Exception. In the last case, when the preceding word has an acute on the penultimate syllable, dissyllabic enclitics retain their proper accent; *e. g.* *ἦν λόγος ποτὲ ἐναντίος σφισίν.*

(b) if the preceding word is accented with a circumflex on the penultimate, or an acute on the antepenultimate (properispome, or proparoxytone), the accent, thrown back from the enclitic, stands as an acute on the final syllable; *e. g.* *ἄνθρωπος ἐστὶ θνητός.—ὁ Κροῖσός ποτε ἔλεξεν.*

Note 1. If several enclitics follow one another, the preceding always takes the accent of the succeeding, and the last only remains unaccented; *e. g.* *εἴ τις τινά φησί μοι παρεῖναι.*

(c) the enclitic retains its accent (1) in personal pronouns after a preposition; *e. g.* περὶ σοῦ, παρὰ σοί, πρὸς σέ; and, in this case, the longer forms of the pronoun of the first person, ἐμοῦ, ἐμοί, ἐμέ, must always be used; *e. g.* ἐξ ἐμοῦ (not ἐκ μου), ἐν ἐμοί (not ἐν μοί); (2) in ἐστὶ (which then draws back its accent to the root), when it is used in the emphatical signification: *there is, there exists, it is situated*, or stands followed by an infinitive for ἔξεστι, *it is possible, one can*; *e. g.* θεὸς ἔστιν, *there is a God*; ἔστιν οὕτως, *it is so situated, the case is so*; ἔστιν ἰδεῖν, *there is to be seen*.

Note 2. The enclitic also retains its tone when an apostrophised particle precedes it; *e. g.* πολλοὶ δ' εἰσίν.

4. From the (2) adduced enclitics must yet be distinguished the particles δέ and ἔ or ἐν, which entirely lose their independence, and become incorporated with the preceding word. Strictly considered, in annexing these particles to a word, the given rules of inclination ought also to be observed. On the contrary, ἔ or ἐν is usually regarded as any other appended termination; and thus we write οἴκοθεν, not οἰκόθεν (from οἶκος). In the particle δέ, however, two cases are to be distinguished; thus, if it is annexed to forms of nouns, it has the same influence as every other enclitic, and hence we write οἰκόνδε (from οἶκος), Ἀϊδόςδε (from Ἀῖς), δόμονδε (from δόμος); but, if it is annexed to demonstrative pronouns, the accent of the principal word advances towards that of the particle, and passes unto the syllable immediately before δε; *e. g.* τοσόδε (from τόσος), τοιόδε (from

τοῖος). And this accent thus retains itself regularly through all the cases and forms: consequently τοσῆδε, τοσοῖδε, τοσοῦδε; but τοσοῦδε, τοσῶδε, τοσῇδε, τοσοίςδε (according to § 10. B. 5).

§ 13.

MARKS OF READING.

1. For a *period* and *comma*, the same signs are used by the Greeks as by us; the *colon* and *semi-colon* are designated by a point above the line; *e. g.* ἐτύφλωσέ με· καὶ τυφλός εἰμι. A *sign of interrogation* has this form (;), and, although no *sign of exclamation* occurs in the older editions, yet, after prepositions of feeling and interjections, it is well to put the one in use amongst us; *e. g.* ὦ μοι, τῶν παρόντων κακῶν! φεῦ! φευ!

2. *Diastole*, or *hyperdiastole*, has the same sign with the comma, and is used in certain small compound words, to distinguish them from others; *e. g.* ὅ,τι (whatever, from ὅστις), ὅ,τε (which also, from ὅς and τέ), for distinction from ὅτι (that) and ὅτε (since); a method, however, attended with less interruption, and, at the same time, equally perspicuous, is simply to write the syllables of such words separate, and without the inserted mark, thus; ὅ τι and ὅ τε instead of ὅ,τι and ὅ,τε, which some editors have lately even adopted.

3. *Signs of separation* are put when two colliding vowels should not be read as a diphthong, but separate ; *e. g.* ἀΐδης (a-ides), प्राΰς (pra-üs).

4. An *apostrophe* (') is used when a short vowel is dropped at the end of a word, because the following word begins with a vowel ; *e. g.* ἐπ' ἐμέ (for ἐπὶ), ἀπ' ἐκείνου (for ἀπὸ ἐκ).

§ 14.

DIVISION OF SYLLABLES.

1. If a Greek word is to be resolved into its single syllables, or one or more syllables detached from the whole word, the rule obtains chiefly, that a syllable in general ends with a vowel, and the following one begins with a consonant.

2. For a consonant which cannot stand at the end of an entire genuine Greek word, must not stand at the end of a syllable. But a Greek word terminating with a consonant can only terminate in κ, ν, ρ, σ (ξ, ψ) ; consequently, all other consonants which occur in the middle of a word must not be referred to the preceding, but to the following syllable ; *e. g.* ἔ-βδο-μος, ὄ-γδο-ος, τύ-πτω, λέ-λε-γμαι, Κά-δμος, τύ-ψω, τυ-φθεΐς, and even ἐ-σθλός, ἐ-χθρός, αἰ-σχροός.

3. This rule, however, is subject to several exceptions, which must be particularly noticed :

(a) of two like consonants standing next each other, one is referred to the preceding, the other

to the following syllable; *e. g.* ἄλ-λος, ἄμ-μος, ἐγ-γύς, πάπ-πος, πράτ-τω, ἔσ-σεται, ἄρ-ρην.

(b) a liquid (λ, μ, ν, ρ), followed by another consonant, belongs to the preceding, not to the following syllable; *e. g.* ἔλ-κω, ἄν-δρω-πος, ἄμ-φί, καρ-πός, λαμ-πρός; μν, however, is never separated, but always referred entire to the following syllable; *e. g.* ἀ-μνός, μέ-μνη-σο.

(c) a *tenuis* standing before a kindred *aspirata* is referred to the preceding syllable; *e. g.* Βάκ-χος, Σαπ-φώ, κάτ-θανε.

4. In compound words, syllables are divided according to their composition; wherein, however, it is to be observed, that the consonant of the prefixed word, if a short vowel has been omitted, is referred to the succeeding vowel of the root; *e. g.* προς-φέρω, ἐν-ύπνιον, προς-τάσσω, συν-εκ-δέχομαι, ἐξ-ήγησις; on the contrary, πα-ρέχω (from παρά), ἀ-νέχω (from ἀνά), ἐ-πέροχομαι (from ἐπί). In like manner, also: ἀ-φ' οὗ (from ἀπό), ἐ-φ' ᾧ (from ἐπί).

CHAPTER III.

CHANGE OF THE LETTERS.



§ 15.

THE Greeks were guided in the structure of their language by the laws of *harmony*, *perspicuity*, and *ease of pronunciation*. But, to secure these requisites, it was necessary, in the derivation of words and forms, partly to avoid the concurrence either of too many consonants, or of those which could not easily be pronounced together, and partly the succession of several vowels, each of which required a distinct and separate pronunciation. This led to the introduction of numerous changes, determined according to certain rules, and essential to be known by every one who is anxious not to experience perpetual difficulties in the development and representation of Greek words.

General Rules upon the Change of Consonants.

1. To be able to comprehend these changes, it is necessary perfectly to understand the division of consonants (§ 5).

2. In reference to that division, the following general rules chiefly obtain :

A. Consonants which are pronounced with the

same organ, or possess the same property, are frequently interchanged with each other.

Examples to this rule are afforded in the observation of the different dialects, although mostly not in an universal and complete analogy, but only in individual cases. Hence we form two classes thereof, and specify, in the first, those cases of the change of consonants which occur either generally, or at least very frequently, in different dialects; but, in the second, those which are established only in individual examples.

(a) Usual change of kindred consonants in different dialects.

(a) Instead of the Ionic $\sigma\sigma$, the Attic dialect has frequently $\tau\tau$.

	<i>Ionic.</i>	<i>Attic.</i>
Examples.	$\pi\rho\acute{\eta}\sigma\sigma\omega$,	$\pi\rho\acute{\alpha}\tau\tau\omega$ (I do).
	$\tau\acute{\alpha}\sigma\sigma\omega$,	$\tau\acute{\alpha}\tau\tau\omega$ (I order).
	$\gamma\lambda\tilde{\omega}\sigma\sigma\alpha$,	$\gamma\lambda\tilde{\omega}\tau\tau\alpha$ (tongue).
	$\theta\acute{\alpha}\lambda\alpha\sigma\sigma\alpha$,	$\theta\acute{\alpha}\lambda\alpha\tau\tau\alpha$ (sea).

Note 1. Exceptions from this rule are: (1) if $\sigma\sigma$ is formed by a mere poetic reduplication of the simple σ (comp. § 19), it must remain unchanged also in the Attic dialect; hence we can never form $\tau\epsilon\acute{\iota}\chi\epsilon\tau\tau\iota$ for $\tau\epsilon\acute{\iota}\chi\epsilon\sigma\sigma\iota$ (for $\tau\epsilon\acute{\iota}\chi\epsilon\sigma\iota$, dat. plural of $\tau\epsilon\acute{\iota}\chi\omicron\varsigma$), nor $\gamma\acute{\epsilon}\lambda\alpha\tau\tau\epsilon\upsilon$ for $\gamma\acute{\epsilon}\lambda\alpha\sigma\sigma\epsilon\upsilon$ (for $\gamma\acute{\epsilon}\lambda\alpha\sigma\epsilon\upsilon$, aor. of $\gamma\epsilon\lambda\acute{\alpha}\omega$)—(2) some verbs with $\sigma\sigma$ occur in this form alone; e. g. $\pi\acute{\alpha}\sigma\sigma\omega$ (I sprinkle), $\beta\rho\acute{\alpha}\sigma\sigma\omega$ (I shake), $\pi\tau\acute{\iota}\sigma\sigma\omega$ (I pound), $\acute{\epsilon}\rho\acute{\epsilon}\sigma\sigma\omega$ (I row)—(3) even in those words which interchange $\tau\tau$ and $\sigma\sigma$, both forms frequently occur with the Attic writers; e. g. $\acute{\epsilon}\pi\rho\alpha\sigma\sigma\omicron\nu$ and $\acute{\epsilon}\pi\rho\alpha\tau\tau\omicron\nu$, &c.

(β) Instead of the Ionic $\rho\sigma$, the Attic dialect has sometimes $\rho\acute{\rho}$.

	<i>Ionic.</i>	<i>Attic.</i>
Examples.	$\acute{\alpha}\rho\sigma\eta\nu$,	$\acute{\alpha}\rho\acute{\rho}\eta\nu$ (male).
	$\kappa\acute{\omicron}\rho\sigma\eta$,	$\kappa\acute{\omicron}\rho\acute{\rho}\eta$ (cheek).

Note 2. This change can never take place if $\rho\rho$ is formed either by a sharpened pronunciation of the simple ρ , or by the assimilation of ν before ρ (comp. § 18. 3). Consequently, ἔρριφα (pl. of ῥίπτω), συρράπτω (from σύν and ῥάπτω), &c. remain unchanged. Also in many radical words this change was not admitted, but only one given form existed; as, *e. g.* Πέρσαι, &c.

(γ) interrogative particles beginning with π , and pronouns, together with words formed from pronouns by prefixing σ , have, in Ionic, κ instead of π .

Examples. Att. ποῦ, πῶς, πῶ, πότε, ποῖος, ὅποῖος, &c.

Ion. κοῦ, κῶς, κῶ, κότε, κοῖος, ὅκοῖος, &c.

(b) Change of consonants, in single examples out of the different dialects:

(a) in Ionic and Attic, a *tenuis* interchanges with its kindred *aspirata*; *e. g.* Att. δέχομαι (I receive), Ion. δέκομαι; Att. αὔθις (again), Ion. αὔτις; Att. χιτῶν (a coat), Ion. κιθῶν; Att. σχινδαλμός (a shingle), Ion. σκινδαλμός; Att. ἐνταῦθα and ἐντεῦθεν (here, hence), Ion. ἐνθαῦτα, ἐνθεῦτεν.

(β) σ , in the Ionic dialect, interchanges with τ partly in the Doric, partly in the Attic dialect; *e. g.* instead of σύ, σοί (thou, to thee), Doric and Epic τύ, τοί; instead of σεῦτλον (beet), σήμερον (to-day), σῆτες (this year), σύρβη (noise), Attic τεῦτλον, τήμερον, τῆτες, τύρβη, &c.

(γ) liquids interchange with each other; *e. g.* ν with λ , as in νίτρον (soda), πλεύμων (the lungs), which in Attic are λίτρον and πνεύμων. The Doric dialect is particularly partial to the change of λ into ν before lingual letters; *e. g.* Doric, ἦνθον (I came), ἐνθεῖν (to come), βέντιστος (the best), instead of the usual forms ἧλθον, ἐλθεῖν, βέλτιστος.

B. A t sound (δ θ τ) can be preceded only by that f or k sound (β π φ, γ κ χ), which has the same property with it.

Hence, in the formation of Greek words, we must change

τέτριβται	into	τέτριπται.
γέγραφται	—	γέγραπται.
ράπδος	—	ράβδος.
ἐπιγράφδην	—	ἐπιγράβδην.
ἐτύπδην	—	ἐτύφδην.
τριβδήσομαι	—	τριφδήσομαι.
λέλεγται	—	λέλεκται.
βέβρεχται	—	βέβρεκται.
ὄκδοος	—	ὄγδοος.
ἐπιβρέχδην	—	ἐπιβρέγδην.
ἐπλέκδην	—	ἐπλέχδην.
λεγδήσομαι	—	λεχδήσομαι.

Exception. In composition, the preposition ἐκ remains unchanged before every t sound; *e. g.* ἐκδιδόναι (to edit), ἐκθεῖναι (to expose).

C. Three or more consonants cannot stand immediately together; but one of them (usually an σ standing between two consonants) must be omitted, or such forms entirely avoided; *e. g.*

Instead of τέτυφσθε we say τέτυφθε.

πεπλέχσθαι — πεπλέχθαι.

τέτυφνται — τετύφαται ὅτ τετυμμένοι εἰσί.

Note 3. Yet this rule is subject to several exceptions, in which three consonants actually occur together; namely, (1) in compounds where perspicuity of derivation renders the retention of the third consonant necessary; *e. g.* ἐκπύω, ἐκσπένδω, δύσ-φθαρτος. (2) if the first or last of the three consonants is a liquid

(λ, μ, ν, ρ), whereby the harshness of pronunciation is softened ;
e. g. ἐκκλησία, πεμφθεῖς, σκληρός, ἄσθμα, αἰσχύρος.

Note 4. Even the concurrence of two consonants can occasion a harshness of pronunciation which must be avoided. It is remarkable, that the Greeks, in certain instances, increased this harshness by the insertion of a third consonant. Thus, if μ or ν happens to stand immediately before ρ or λ by the omission of a vowel, then between the two liquids that middle letter is inserted, which belongs to the same organ with the first liquid ; consequently, β after μ, and δ after ν, e. g. ἀνὴρ (a man), genit. ἀνέρος, syncop. ἀνρός, and for it ἀνδρός—μεσημερία (mid-day), syncop. μεσημρία, and for it μεσημβρία.

D. Two syllables following one another, cannot both begin with an *aspirata* (φ, χ, θ); but in this case the *aspirata*, which stands at the beginning of the first syllable, is changed into its kindred *tenuis*.

Examples. For φεφίληκα we say πεφίληκα.

χεχώρηκα	—	κεχώρηκα.
θέθνηκα	—	τέθνηκα.

Exceptions. (1) The passive termination θην, and all its derivative terminations which begin with θ, have no influence upon the preceding aspirate ; and thus we write ὠρῶθην, ἐχύθην, θαφθή-
σονται, θρεφθῆναι. In the verbs θύειν and τιθέναι alone θ is changed into τ before those terminations ; e. g. ἐτύθην, ἐτέθην.

2. So also the adverbial terminations θεν and θι ; e. g. πανταχόθεν, Κορινδόθι.

3. In most compounds also the rule is neglected ; e. g. ἀνδοφόρος, ἐφυφαίνω.

4. The reverse case of that laid down as a rule occurs in the imperative termination θι, which, when the preceding syllable begins with an *aspirata*, is changed into τι ; e. g. τύφθητι for τύφθηθι

(imperat. aor. 1. pass. of *τύπτω*). Yet even this is not a general rule, as the forms *φάθι* (say, from *φημί*) and *τέθναθι* (die, from *θνήσκω*) prove, but holds merely of the imperat. aor. 1. pass.; for the forms *τίθεται* and *θέτι* (from *τίθημι*) exist in grammar alone as schemes of a possible formation.

Note 5. Attention must be paid particularly to the verbs *τρέφω* (I nurture), *τρέχω* (I run), and *τύψω* (I singe), (produced from *θρεψι*, *θρεχ*, and *τυφ*), whose simple form has already experienced the change of the first *aspirata*, which must again appear as an *aspirata* when in the derivative forms the second one is omitted; e. g. in the future of those verbs, *θρέψω*, *θρέξομαι*, *θύψω*, as also in the words derived from it; e. g. *θρέμμα*, but *τροφή*.

Note 6. In the words *θρίξ* (hair), *θάπτω* (I bury), and *θρύπτω* (I break in pieces), the second *aspirata* has already been omitted in the simple form, and consequently the first remains. But on the second *aspirata* again appearing in the derivative forms, the first must vanish; e. g. *τριχός*, *ἐτάφην*.

E. When the rough breathing meets with a *tenuis*, it changes the same into an *aspirata*, not only in composition, but even in accidental concurrence; e. g. *ἔφοδος* (from *ἐπί* and *ὁδός*), *δεχήμερος* (from *δέκα* and *ἡμέρα*), *ἐφ' ἡμέραν* (for *ἐπ' ἡμέραν*), *ἀπ' οὗ* (for *ἀπ' οὗ*), *οὐχ ὥς* (for *οὐκ*).

Note 7. The Ionic dialect retains the *tenuis* unchanged in both cases; e. g. *οὐκ ὥς*, *κατιέναι* (Att. *καθιέναι*, from *κατά* and *ιέναι*), *ἐπ' ἡμέραν*, &c.

Note 8. On the other hand, in some compounds the *tenuis* is changed into the *aspirata*, even when it falls merely into the same syllable with the rough breathing, although a letter still intervenes between them. Examples of this kind are *δοιμάτιον* (for *τὸ ἱμάτιον*), *φοίμιον* (contracted from *προοίμιον*), *φροῦδος* (formed from *πρό* and *ὁδός*), *τέθριππον* (from *τετρα*, for *τέτταρα*, and *ἵππος*).

§ 16.

CHANGE OF MUTES BEFORE μ IN THE MIDDLE
OF WORDS.

1. β , π , ϕ , immediately preceding μ , are changed into μ .

For $\tauέτριβμαι$, $\tauέτυπμαι$, $\gammaέγραφμαι$,
write $\tauέτριμμαι$, $\tauέτυμμαι$, $\gammaέγραμμαι$.

2. κ and χ , immediately before μ , are changed into γ .

For $\deltaέδοκμαι$, $\lambdaέλεχμαι$,
write $\deltaέδογμαι$, $\lambdaέλεγμαι$.

Note 1. This rule, however, is by no means invariably observed in the formation of independent Greek words, as appears from $\acute{\alpha}\kappa\mu\acute{\eta}$ (a point), $\nu\epsilon\omicron\chi\mu\acute{o}\varsigma$ (new), and the like; and even in derivative forms it is sometimes neglected, as in the Homeric $\acute{\alpha}\kappa\alpha\chi\mu\acute{\epsilon}\nu\omicron\varsigma$ (sharpened, from an assumed root $\acute{\alpha}\kappa\acute{\alpha}\zeta\omega$).

3. δ , θ , τ , and ζ , immediately before μ , are changed into σ .

For $\tilde{\alpha}\delta\mu\alpha$, $\pi\acute{\epsilon}\pi\epsilon\iota\theta\mu\alpha\iota$, $\eta\acute{\nu}\nu\tau\mu\alpha\iota$, $\psi\acute{\eta}\phi\iota\zeta\mu\alpha$,
write $\tilde{\alpha}\sigma\mu\alpha$, $\pi\acute{\epsilon}\pi\epsilon\iota\sigma\mu\alpha\iota$, $\eta\acute{\nu}\nu\sigma\mu\alpha\iota$, $\psi\acute{\eta}\phi\iota\sigma\mu\alpha$.

Note 2. The Epic and Ionic dialects present frequent deviations from this rule; e. g. $\omicron\delta\mu\acute{\eta}$ (smell), $\iota\delta\mu\epsilon\nu$ (we know), and the like.

§ 17.

CHANGE OF MUTES BEFORE σ .

1. β , π , ϕ , are united with σ into the double consonant ψ .

For τρίβω, τύπω, γράφω,
write τρίψω, τύψω, γράψω.

2. γ, κ, χ, are united with σ into the double consonant ξ.

For λέγω, πλέκω, τεύχομαι,
write λέξω, πλέξω, τεύζομαι.

Exception. κ of the preposition ἐκ remains unchanged before σ in composition; *e. g.* ἐκσοβεῖν (to frighten out), ἔκστασις (madness).

3. δ, θ, τ, and ζ, are rejected before σ.

For πόδσι, πλήθω, σώμασι, ἀρπάζω,
write πόσι, πλήσω, σώμασι, ἀεπάσω.

Note 1. If the T sound is, besides, preceded by ν, this also disappears before σ; but the short vowel which stood in such a syllable changes into a long sound, namely, ε into ει, ο into ου; and α, ι, υ, are lengthened in the pronunciation; *e. g.*

From σπένδω is formed σπείσω.

λέοντσι — λέουσι.

παντσι — πᾶσι.

δείκνυντσι — δείκνυσι.

Note 2. It must be observed generally, that the lingual letters δ, θ, τ, and ζ, remain unchanged only before a liquid; for, besides the changes adduced above, and § 16. 3, it is to be regarded as a rule, that they change into σ before T sounds, but are rejected before κ; thus the Greeks form, *e. g.* ἐπείσθην (for ἐπείθθην, from πείθω); πέπεικα (for πέπειθα, from πείθω), &c.

§ 18.

CHANGE OF N.

1. Before the labial letters, β, π, φ, ψ, μ, ν is changed into μ; *e. g.* ἐμβάλλω (from ἐν), συμμετρία, συμπράσσω, συμφέρω (from σύν), ἐμψύχω.

2. N is changed into γ before γ , κ , χ , ξ , but is to be pronounced like ν ; *e. g.* ἐγγελάω, ἐγκαλέω (from ἐν), συγχαίρω, συγχαίνω (from σύν).

3. If ν concurs with a liquid, it is changed into the same; *e. g.* for συνλογίζω, ἐνμένω, συνρίπτω, write συλλογίζω, ἐμμένω, συρρίπτω.

4. N is always rejected before ζ , and likewise before σ in the derivation of forms in declension and conjugation, as well as in the formation of compounds, when σ is also followed by a consonant; *e. g.* εὐδαίμοσι for εὐδαίμονσι, αἰῶσι for αἰῶνσι, συζυγία for συνζυγία, σύστημα for σύνστημα.

Note. 2. The preposition ἐν before σ and ζ remains throughout unchanged (ἐνσεῖω, ἐνζέομαι); and the preposition σύν before σ , which is followed by a vowel, changes ν into σ ; *e. g.* συσσιτία, συσσεῖω (from σύν).

Note 3. In compounds the Epic dialect also retains ν before σ , when ἀν. abbreviated for ἀνά, forms the composition; *e. g.* ἀνστάς (for ἀναστάς), ἀνσχεθέειν (for ἀνασχεθέειν).

§ 19.

TRANSPOSITION AND REDUPLICATION OF CONSONANTS.

1. The transposition of the consonants of a word consists in placing a liquid, which was separated by a vowel from a preceding or following mute, immediately next the mute. In the general language, examples of this transposition are found chiefly in the formation of single words only; *e. g.* τέθνηκα (from θαν, transp. θνα), ἐπραθον (from the

root $\pi\epsilon\rho\vartheta$, transp. $\pi\rho\epsilon\vartheta$, and by change of sound $\pi\rho\alpha\vartheta$). For the sake of verse, however, more frequent use is made of it in the Epic dialects and with the poets; *e. g.* $\kappa\rho\alpha\delta\acute{\iota}\eta$ for $\kappa\alpha\rho\delta\acute{\iota}\alpha$ (heart), $\acute{\alpha}\tau\alpha\rho\pi\omicron\varsigma$ for $\acute{\alpha}\tau\tau\alpha\rho\omicron\varsigma$ (a footpath), $\beta\acute{\alpha}\rho\delta\iota\sigma\tau\omicron\varsigma$ for $\beta\rho\acute{\alpha}\delta\iota\sigma\tau\omicron\varsigma$ (superl. of $\beta\rho\alpha\delta\acute{\upsilon}\varsigma$, slow); yet even here the usage is not arbitrary, but confined to certain cases, the knowledge of which must be obtained by observation.

2. The reduplication of consonants for sharpening a syllable is mostly confined to the semi-vowels λ , μ , ν , ρ , σ , and owes its frequent application principally to the Epic dialect. In the general language must be observed the reduplication of ρ at the beginning of roots, when it is preceded by a short vowel, in the annexation of the augment, and in the formation of compounds; *e. g.* $\acute{\epsilon}\rho\rho\iota\pi\tau\omicron\nu$ (imperf. of $\rho\acute{\iota}\pi\tau\omega$, I throw), $\acute{\alpha}\pi\omicron\rho\rho\eta\tau\omicron\varsigma$ (forbidden, from $\acute{\alpha}\pi\omicron$ and $\rho\acute{\epsilon}\omega$), &c. The following cases are chiefly to be remarked out of the Epic dialect:

(a) the reduplication of σ is the most frequent, occurring (a) in the termination $\sigma\iota$ of nouns, and in the terminations of futures and aorists beginning with σ ; *e. g.* $\beta\epsilon\lambda\acute{\epsilon}\sigma\sigma\iota$ (Att. $\beta\acute{\epsilon}\lambda\epsilon\sigma\iota$, from $\beta\acute{\epsilon}\lambda\omicron\varsigma$, an arrow), $\pi\alpha\acute{\iota}\delta\epsilon\sigma\sigma\iota$ (Att. $\pi\alpha\iota\sigma\acute{\iota}$, from $\pi\alpha\iota\varsigma$, a child), $\kappa\acute{\epsilon}\rho\alpha\sigma\sigma\epsilon\nu$, $\kappa\epsilon\rho\acute{\alpha}\sigma\sigma\alpha\tau\omicron$ (from $\kappa\epsilon\rho\acute{\alpha}\omega$, I mingle), $\acute{\epsilon}\tau\acute{\epsilon}\lambda\epsilon\sigma\sigma\alpha$ (from $\tau\epsilon\lambda\acute{\epsilon}\omega$, I finish); (β) in compounds where a short vowel precedes σ ; *e. g.* $\acute{\epsilon}\upsilon\sigma\sigma\epsilon\lambda\mu\omicron\varsigma$ (well-oared, from $\sigma\acute{\epsilon}\lambda\mu\alpha$ and $\acute{\epsilon}\upsilon$)—(γ) in the annexation of the augment, *e. g.* $\acute{\epsilon}\sigma\sigma\epsilon\nu\alpha$ and $\acute{\epsilon}\sigma\sigma\upsilon\mu\alpha\iota$ (from $\sigma\acute{\epsilon}\nu\omega$, I drive)—(δ) in the middle of the root; *e. g.* $\acute{\epsilon}\sigma\sigma\omicron\mu\alpha\iota$

for ἴσομαι (I shall be), τόσσον, ὅσσον, for τόσον, ὅσον (so much, how much), ὀπίσσω for ὀπίσω (back).

(b) the reduplication of λ, after the annexation of the augment and in compounds, is more rare; *e. g.* ἔλλαβε for ἔλαβε (he took), νεόλλουτος (new-washed, from νεός and λούω).

(c) μ is chiefly doubled in compounds with a privative and ἔν (for ἐν), but seldom after the annexation of the augment; *e. g.* ἄμμορος (ill-fated, from μόρος), ἐνμμελίας (skilled in the lance, from μελία), ἔμμαθον (I learnt, from μαθάνω, root μαθ).

(d) ν is doubled rarely, and in compounds alone; *e. g.* ἐννεπε (declared, from ἐπω and ἐν).

Note. The reason of the frequent reduplication of liquids is grounded on the sharp sound of these letters, and originally, as appears from ancient inscriptions, their reduplication existed only in oral discourse, but was not designated in writing.

3. The Epic dialect in some words doubles also the mutes π and τ; *e. g.* ὀππότερος, ὀππως, ὀππόθεν, for ὀότερος, ὀπως, &c.; so ὀττι, ὀττεο, for ὀτι, &c.

§ 20.

CHANGE OF VOWELS.

1. When several forms are derived from one root, the principal vowel is often changed into another sound, without admitting of a definite reason being assigned, or a fixed rule laid down;

e. g. πέριζω, ἔπρατον, πέποριζα. So also τρέφω, ἔτράφην, τρόφος, all from one root.

2. More regular and easy to be defined are those changes of the vowels which appear in the different dialects, and of which the following are principally to be remarked :

(1) instead of the short vowels ε and ο, the Ionic dialect frequently uses the long sounds ει and ου, yet only before semivowels, namely, ει for ε only before ν and ρ, but ου for ο before λ, ν, ρ, and σ.

Examples. Att. dial. ξένος, ἔνεκα, ἐρωτάω, νόσος, μόνος, Ὀλυμπος, κόρος.

Ion. dial. ξείνος, εἵνεκα, ἐρωτάω, νούσος, μούνος, Οὔλυμπος, κούρος.

Note 1. This change is limited in the Ionic dialect to but a small number of words besides those adduced. It occurs more frequently in the Epic dialect, where not only forms like εἶν and ὑπεῖρ (for ἐν and ὑπέρ) appear, but the change of ε into ει is allowed also before a vowel in almost all cases where the measure of the verse requires it ; *e. g.* εἰαρινός for ἑαρινός, εἶως for ἔως, σπείως for σπέος, χρύσειος for χρύσεος.

Note 2. On the contrary, the reverse case frequently occurs, where, namely, in the Ionic dialect, ει is changed into ε, both before vowels and semivowels, and chiefly in proparoxytone adjectives in ειος, εία, ειον, in properispomes in εῖα, and before a position ; *e. g.* χερός and χερί (from χεῖρ, a hand), ἐπιτήδεος and τέλος for ἐπιτήδειος and τέλειος, ἡδέα for ἡδεῖα (fem. of ἡδύς, pleasant), κρέσσων, μίζων, and ἀποδέξασθαι, for κρείσσων, μείζων, ἀποδείξασθαι. In the terminations ειος, εια, ειον, ε is frequently changed into η, so that they become ἥιος, ῆια, ῆιον ; *e. g.* ἀληθῆιη for ἀλήθεια, χαλκήιον for χαλκειον, &c.

(2) In the word θαῦμα (wonder) and its derivatives, as also in reflexive pronouns, the Ionic dialect frequently uses ων instead of the diphthong αυ ; *e. g.* θαυμάζω for θαυμαζω (I wonder),

ἑωυτοῦ, σεωυτοῦ, for ἑαυτοῦ and σεαυτοῦ (of himself and thyself).

(3) For *a* long, the Ionians generally use *η*, the Dorians always *α*, and the Attics interchangeably *α* and *η*:

Dor. dial.	Att. dial.	Ion. dial.
ἀμέρα,	ἡμέρα,	ἡμέρη.
φάμα,	φήμη,	φήμη.
κυναγός,	κυνηγός,	κυνηγός.
σοφία,	σοφία,	σοφίη.
	ἰατρός,	ἰήτρος.
	δώραξ,	δώρηξ.
	πρᾶγμα,	πρῆγμα.

Note 3. Although this peculiarity of dialect obtains almost invariably, yet there are also cases in which the Ionians retain long *α*, and the Dorians *η*, unchanged; *e. g.* *ῥᾶμα* (a fluid), *μᾶλλον* (more), as Ionic, and *θήρ* (a beast), *πηλός* (clay), *μή* (not), as Doric forms. Generally, *η* remains unchanged with the Dorians when it is produced by the lengthening of *ε*; *e. g.* *ποιήσω* (from *ποιέω*, I make), *λιμήν* (a harbour, gen. *λιμένος*).

(4) Instead of *ου*, when it is formed by contraction from *εο*, the Ionians use *ευ*; *e. g.* for *ἀνέχου*, *ποιούμενος*; Ion. *ἀνέχευ*, *ποιεύμενος*.

(5) The Doric dialect has frequently *ω* for *ου*, and, if an *σ* follows, *οι*; *e. g.* for *οὐρανός* (heaven), *δοῦλος* (a slave), *Μοῦσα* (Muse), *τύπτουσα* (striking); Dor. *ὠρανός*, *δῶλος*, *Μοῖσα*, *τύπτοισα*.

(6) In the Ionic and Attic dialects, the vowels *ε* and *ᾱ* frequently interchange with each other; so that the Ionians take *α* where the Attics have *ε*, and reversely; *e. g.* Att. *τέμνω* (I cut), *μέγεθος* (greatness); Ion. *τάμνω*, *μέγαθος*: on the contrary,

Att. βάραθρον (an abyss), τέσσαρα (four), ὕαλος (glass); Ion. βέρεθρον, τέσσερα, ὕελος.

(7) When \bar{a} or η precedes o , the Ionians, and in declensional terminations the Attics also, change o into ω , and \bar{a} or η into ϵ ; *e. g.* χράομαι (I use), ὀράω (I see); Ion. χρέωμαι, ὀρέω; besides λαός (a people), νᾱός, or, Ion. νηός (of a ship), ἰλαός (propitious); Att. λείως, νεώς, ἰλεως.

§ 21.

CONTRACTION.

1. The principal and most important changes which take place with Greek vowels are superinduced by the concurrence of several of them with each other; for two or more colliding vowels, whereof each is to be heard singly, occasion harshness and dissonance of pronunciation. Hence, in the formation of words, the Greeks were solicitous to avoid the accumulation of vowels.

2. The most usual means made use of for this purpose is the contraction of two or more vowels into one long vowel or diphthong—(συννείσεις).

3. The short vowels, however, are not always changed into the kindred long vowel; but here a law of language obtains, which may be comprehended under the following rules:

(a) Two vowels which together form a diph-

thong are changed into this in contraction. Thus we contract

εῖ into ει; *e. g.* ἀνδεῖ — ἀνδει.

οῖ — οι; — ἡχοῖ — ἡχοι.

So also with the improper diphthongs :

αῖ into α; *e. g.* κέραῖ — κέρα.

ῆι — η; — Θρηῖσσα — Θρησσα.

ωῖ — ω; — λωῖων — λῶων.

(b) Two vowels which do not form a diphthong are changed into a kindred long sound.

εα becomes η; *e. g.* τείχεα — τείχη.

εε — ει; — φίλεε — φίλει.

αο, αω, and αου } — διαιτάομαι — διατῶμαι.

οα and οη } ω; — πλανάου — πλανῶ.

— αἰδόα — αἰδῶ.

— ὀρδόητε — ὀρδῶτε.

οο } πλόος; — πλοῦς, ὀρδόομεν — ὀρδοῦμεν.

οε } ου πλόε; — πλοῦ, ὀρδόε — ὀρδοῦ.

εο } ἀνδεος; — ἀνδους, ποιέόμενος — ποιούμενος.

Note 1. The Ionians, when they adopt contraction, unite εο and εου generally, and sometimes also οο and οε into ευ; *e. g.* ποιεύμενος and ποιεῦ for ποιοῦ—ἐδικαίεν for ἐδικαίου, formed from ἐδικαίοε.

Note 2. The Dorians frequently contract αο and αω into ᾱ, particularly in the casual terminations of the first and third declensions, as will be shewn in the proper place.

(c) α, ι, υ, when they are short, absorb a succeeding short vowel, and then become long.

αε becomes ᾱ; *e. g.* ἀέκων — ᾱκων.

ἀγάπαε — ἀγάπα.

ιι — ῑ; — πόλυι — πόλι.

υε & υα — ῡ; — ἰχθύες — ἰχθυ.

ἰχθύας — ἰχθυ.

(d) A short vowel next a long sound is often omitted without change. This is chiefly the case with ϵ , which is absorbed by almost every long sound preceding or succeeding it, while α and ω unite only with a kindred sound; *e. g.*

ϵ in $\phi\acute{\iota}\lambda\epsilon\omega$ — $\phi\acute{\iota}\lambda\omega$, $\acute{\upsilon}\lambda\acute{\eta}\epsilon\sigma\sigma\alpha$ — $\acute{\upsilon}\lambda\acute{\eta}\sigma\sigma\alpha$, $\pi\omicron\acute{\iota}\epsilon\omicron\nu$ — $\pi\omicron\iota\omicron\tilde{\nu}$.

α — $\acute{\alpha}\gamma\alpha\pi\acute{\alpha}\omega$ — $\acute{\alpha}\gamma\alpha\pi\omega$, $\lambda\acute{\alpha}\alpha\varsigma$ — $\lambda\acute{\alpha}\varsigma$.

ω — $\acute{\omicron}\rho\theta\acute{\omega}$ — $\acute{\omicron}\rho\theta\omega$, $\acute{\omicron}\rho\theta\acute{\omicron}\nu\sigma\iota$ — $\acute{\omicron}\rho\theta\acute{\omicron}\nu\sigma\iota$, $\pi\lambda\acute{\omicron}\omicron\iota$ — $\pi\lambda\omicron\tilde{\iota}$.

(e) A vowel before a diphthong compounded with ι is contracted in the usual manner with the first vowel of the diphthong; and, if the nature of the contraction admits (*s. § 6. 3.*), the ι is subscribed; *e. g.*

$\epsilon\alpha\iota$ and $\epsilon\epsilon\alpha\iota$ become η , *e. g.* $\tau\acute{\upsilon}\pi\tau\epsilon\alpha\iota$ — $\tau\acute{\upsilon}\pi\tau\eta$, $\acute{\epsilon}\pi\iota\delta\upsilon\mu\acute{\epsilon}\epsilon\alpha\iota$ — $\acute{\epsilon}\pi\iota\delta\upsilon\mu\tilde{\eta}$.

$\alpha\epsilon\iota$ and $\alpha\eta$ become $\bar{\alpha}$, *e. g.* $\acute{\alpha}\gamma\alpha\pi\alpha\epsilon\iota$ — $\acute{\alpha}\gamma\alpha\pi\bar{\alpha}$, $\acute{\alpha}\gamma\alpha\pi\acute{\alpha}\eta$ — $\acute{\alpha}\gamma\alpha\pi\bar{\alpha}$, $\acute{\alpha}\epsilon\acute{\iota}\delta\omega$ — $\acute{\alpha}\acute{\iota}\delta\omega$.

$\alpha\omicron\iota$ becomes ω , *e. g.* $\acute{\alpha}\omicron\iota\delta\acute{\eta}$ — $\acute{\omega}\delta\acute{\eta}$, $\acute{\alpha}\gamma\alpha\pi\acute{\alpha}\omicron\iota\mu\iota$ — $\acute{\alpha}\gamma\alpha\pi\tilde{\omega}\mu\iota$; on the contrary, $\omicron\epsilon\iota$ becomes $\omicron\tilde{\omega}$ or $\omicron\tilde{\iota}$, *e. g.* $\acute{\omicron}\rho\theta\acute{\omicron}\epsilon\iota\nu$ — $\acute{\omicron}\rho\theta\acute{\omicron}\tilde{\omega}\nu$, $\acute{\omicron}\rho\theta\acute{\omicron}\epsilon\iota$ — $\acute{\omicron}\rho\theta\acute{\omicron}\tilde{\iota}$.

Note 3. In general it may be assumed, that, with certain limitations, which will be defined in declension and conjugation, the Attics apply the rules of contraction here adduced in almost all instances of the concurrence of the specified vowels. On the contrary, contraction is more rare in the Epic dialect, as will also be more particularly shown in declension and conjugation; but its chief uncertainty and fluctuation is in the Ionic, which, on the one hand, divides into two vowels such long sounds as never appear resolved with the Attics, and admits even of the collision of three vowels, each to be independent in the pronunciation; while, on the other, it also adopts contraction in words where the general language never allowed it; as, *e. g.* $\pi\lambda\epsilon\tilde{\upsilon}\nu\epsilon\varsigma$ for $\pi\lambda\acute{\epsilon}\omicron\nu\epsilon\varsigma$, $\acute{\epsilon}\beta\omega\sigma\alpha$ for $\acute{\epsilon}\beta\acute{\omicron}\eta\sigma\alpha$, $\acute{\epsilon}\nu\eta\epsilon\nu\tilde{\omega}\kappa\alpha$ for $\acute{\epsilon}\nu\eta\epsilon\nu\acute{\omicron}\eta\kappa\alpha$, &c. Examples of the separation of sounds, which always appear joined in the Attic, are $\acute{\omicron}\acute{\iota}\omicron\mu\alpha\iota$, $\pi\acute{\alpha}\iota\varsigma$, $\beta\alpha\lambda\acute{\epsilon}\iota\nu$, $\acute{\epsilon}\tilde{\upsilon}\pi\lambda\acute{\omicron}\kappa\alpha\mu\omicron\varsigma$, for $\acute{\omicron}\acute{\iota}\omicron\mu\alpha\iota$ (I suppose), $\pi\acute{\alpha}\iota\varsigma$ (a child), $\beta\alpha\lambda\acute{\epsilon}\iota\nu$ (to throw), $\acute{\epsilon}\tilde{\upsilon}\pi\lambda\acute{\omicron}\kappa\alpha\mu\omicron\varsigma$ (fair-tressed).

Note 4. The accent must frequently be changed in contraction, but always according to the rules given in § 11. For greater facility, the following must be attended to: (a) if neither of the two syllables to be contracted has the accent, the contraction does not receive it; *e. g.* αἰοιδή—φῶδῃ, ἐφίλεον—ἐφίλουν; (b) but, if one of them has the accent, it then remains on the contraction, and undergoes the usual changes, as is clear from the above examples; *e. g.* πλόος—πλούς, διατράομαι—δαιτῶμαι, λῳίων—λῶων. If the blended sound formed by contraction falls into the final syllable of the word, it takes the circumflex when the first, but the acute when the last, of the contracted syllables was accented; *e. g.* τιμάει—τιμᾶ, ἐσταώς—ἐστῶς.

§ 22.

CRASIS.—SYNEZESIS.—ELISION, APHAERESIS, AND APPENDED *ν*.

Two vowels, also, which stand one at the end and the other at the beginning of two successive words, occasion difficulty and dissonance in pronunciation (hiatus). To avoid this, the Greeks make use of the following means:

1. Crasis (κρασις), the union of two such vowels into one blended sound. Herein the assigned rules of contraction (§ 21.) are generally observed. Thus we unite

(a) *a a*, *ai a*, *a ε*, and *ai ε*, into *ā*; *e. g.* τὰμά, τᾶλλα, κᾶν, τᾶνδικα, ἄγώ, κᾶγώ, κᾶκεῖ, κᾶτα, for τὰ ἐμά, τὰ ἄλλα, καὶ ἄν, τὰ ἔνδικα, ἂ ἐγώ, καὶ ἐκεῖ, καὶ εἶτα.

(b) *ο ε*, *ο ο*, and *οι ε*, into *ου*; *e. g.* τοῦναντίον, τοῦνομα, οὔμοι, for τὸ ἐναντίον, τὸ ὄνομα, οἱ ἐμοί.

(c) *ο ι* into *οι*; *e. g.* δοιμάτιον for τὸ ἰμάτιον (comp. § 15. *Note 8*).

(d) ω οι into ω ; *e. g.* ἐγῶμαι, ἐγῶδα, for ἐγὼ οἶμαι, ἐγὼ οἶδα.

Note 1. If a crasis occurs with the article, the vowel of the genitive, dative, and accusative forms is dropped, and when α follows, even ὁ and οἱ disappear ; *e. g.* τάνδρός, τάνδρί, ταῦτά, ταυτοῦ, ἀνὴρ, for τοῦ ἀνδρός, τῷ ἀνδρί, τὰ αὐτά, τοῦ αὐτοῦ, ὁ ἀνὴρ ; on the contrary, οὔμος, οὔμοι, ἡμή, for ὁ ἑμός, οἱ ἑμοί, ἡ ἑμή. In the Ionic dialect, however, ο and οι of the article are united with a succeeding α into ω ; *e. g.* ὠνήρ, ὠνδρωποι, τῶληθές, for ὁ ἀνήρ, οἱ ἀνδρωποι, τὸ ἀληθές.

Note 2. When crasis is formed with the particle καὶ before εἰ, εἰς, and οὐκ, and before words beginning with εν, αι entirely vanishes ; *e. g.* κοῦκ, κεῖ, κεῖς, κενδαίμων, for καὶ οὐκ, καὶ εἰ, καὶ εἰς, καὶ εὐδαίμων. In other cases, where αι forms a blended sound with the succeeding vowel, κ is changed into χ, if the initial vowel of the succeeding word had the rough breathing (§ 15. *Note 8.*) ; *e. g.* χῶ, χῶσα, for καὶ ὁ, καὶ ὅσα.

Note 3. The remarkable forms ἄτερος, θάτερον, θάτερον, ἄτεροι, for ὁ ἕτερος, τοῦ ἑτέρου, οἱ ἕτεροι, appear as regular cases of crasis, from the observation that, besides ἕτερος, the form ἄτερος existed also in the ancient language.

Note 4. Over the blended sound formed by crasis, a sign is placed which resembles the smooth breathing, and is denominated *coronis*, (κορωνίς). When it coincides with the breathing, it must be omitted.

2. Synezesis (συνίζησις), the union in pronunciation of two vowels written separate. It is, properly, nothing more than a crasis not designated in writing, but left to the will of the reader, and occurs with the Attics in the combination only of certain words, particularly in μὴ οὐ, ἢ οὐ, ἐπὶ οὐ, ἐγὼ οὐ, and μὴ εἰδέναι. In the Epic dialect, however, it is very frequent, not only in the combination of two words, whereof one begins and the other ends with a long vowel, but also in the middle of words, particularly with ε before a long vowel ; *e. g.* Πη|ληϊά|δεω Ἀχιλῆος, Hom. Il. I. 1. χρυσέω| ἀ|νὰ

σκή|πτρω, Il. I. 15 ; but also with ε before shorts ; *e. g.* ἄφρεον|δὲ στή|θεα, ραί|νοντο δὲ|νέ|ρθε κονίη, Il. XI. 282, (where consequently there is a double synizesis, namely, in ἄφρεον and in στήθεα, which, on account of the metre, must be pronounced ἄφρουν or ἄφρευν, and στήθη).

3. Elision (ἑλίψις), the rejection of a short vowel at the end of a word, when the next following begins with a vowel. To designate this, use is made of the apostrophe (').

Elision is employed much more rarely in prose than in poetry, and occurs chiefly in the following cases :

(a) in prepositions beginning with α, ι, and ο, although seldom in ἔνεκα, and never in περί and πρό ; *e. g.* κατ' ἐμέ, ἐπ' ἐκείνον, ἀφ' ἑαυτοῦ, for κατὰ ἐμέ, ἐπὶ ἐκείνον, ἀπὸ ἑαυτοῦ.

(b) in the particles ἀλλά, ἄρα, and ἄρα, εἴτα, ἵνα, μάλα, γέ, τέ, δέ, and the compound particles formed from it, as οὐδέ, μηδέ ; also in ποτέ and its compounds, as οὔποτε, μήποτε, and the like ; lastly, in ἔτι, οὐκέτι, μηκέτι ; *e. g.* ἀλλ' ἐγώ, ἄρ' οὖν, εἴτ' ἐρωτᾷς, ἵν' ἦν, μάλ' ἄν, γ' οὐδέν, for ἀλλὰ ἐγώ, ἄρα οὖν, εἴτα ἐρωτᾷς, ἵνα ἦν, μάλα ἄν, γὲ οὐδέν.

(c) in the pronoun forms τοῦτο, ταῦτα, τινά, ἐμέ, σέ, πότερα, and in all to which δε is appended, as ὅδε, τοσόσδε, and the like ; *e. g.* τοῦτ' ἄλλο, ταῦτ' ἤδη, for τοῦτο ἄλλο, ταῦτα ἤδη.

(d) in ἐστί, φημί, οἶδα, οἶσθα, and other familiar expressions of frequent occurrence in common life ; *e. g.* ἔσθ' ὅπου, φήμ' ἐγώ, οἶδ' ὅτι, οἶσθ' ἄρα, for ἐστι ὅπου, φημί ἐγώ, οἶδα ὅτι, οἶσθα ἄρα.

(e) in the plural termination α of neuters, the

verbal terminations ϵ and \omicron , and with the poets generally in all terminations with a short vowel ; *e. g.* $\kappa\alpha\kappa' \epsilon\rho\gamma\alpha, \gamma\acute{\epsilon}\nu\omicron\iota\tau' \acute{\alpha}\nu$, for $\kappa\alpha\kappa\grave{\alpha} \epsilon\rho\gamma\alpha, \gamma\acute{\epsilon}\nu\omicron\iota\tau\omicron \acute{\alpha}\nu$.

Note 5. The elision of $\alpha\iota$ of the verbal terminations $\mu\alpha\iota, \sigma\alpha\iota, \tau\alpha\iota$, is more rare even with the poets ; *e. g.* $\epsilon\rho\chi\omicron\mu' \epsilon\chi\omega\upsilon\upsilon$ for $\epsilon\rho\chi\omicron\mu\alpha\iota \epsilon\chi\omega\upsilon\upsilon$.

Note 6. The poets very frequently elide the accusative termination α of the third declension, but not the dative ι , except in some few cases where confusion with the accusative is obviated by the context.

Note 7. $\mu\omicron\iota$ and $\sigma\omicron\iota$ are elided by the poets extremely rarely, and only in cases where they cannot possibly be confounded with $\mu\acute{\epsilon}$ and $\sigma\acute{\epsilon}$; *e. g.* $\epsilon\acute{\iota}\pi' \acute{\alpha}\gamma\epsilon \mu', \tilde{\omega} \pi\omicron\lambda\upsilon\alpha\iota\nu' \text{'}\text{Οδυσσεύ. Hom. II. IX. 673.}$

Note 8. On the accent in elision the following rule obtains : if the rejected syllable was accented, the accent disappears along with it in prepositions and particles, but in other words it passes, always as an acute, to the preceding syllable ; *e. g.* $\acute{\alpha}\pi' \epsilon\mu\omicron\upsilon$ (from $\acute{\alpha}\pi\omicron$) ; on the contrary $\pi\acute{\omicron}\lambda\lambda' \epsilon\mu\acute{\omicron}\gamma\eta\sigma\alpha$, (from $\pi\omicron\lambda\lambda\acute{\alpha}$), $\delta\epsilon\acute{\iota}\nu' \epsilon\tau\lambda\eta\varsigma$ (from $\delta\epsilon\iota\nu\acute{\alpha}$).

4. Aphaeresis ($\acute{\alpha}\phi\alpha\acute{\iota}\rho\epsilon\sigma\iota\varsigma$), the rejection of a short vowel at the beginning of a word, when the preceding word ends with a long sound. Under this are classed cases like $\pi\omicron\upsilon \text{'}\sigma\tau\iota\nu$ (for $\pi\omicron\upsilon \text{'}\epsilon\sigma\tau\iota\nu$), $\tilde{\omega} \text{'}\nu\alpha\zeta$ (for $\tilde{\omega} \text{'}\acute{\alpha}\nu\alpha\zeta$), $\mu\grave{\eta} \text{'}\kappa$ (for $\mu\grave{\eta} \text{'}\epsilon\kappa$), $\mu\grave{\eta} \text{'}\gamma\alpha\theta\acute{\omicron}\varsigma$ (for $\mu\grave{\eta} \text{'}\acute{\alpha}\gamma\alpha\theta\acute{\omicron}\varsigma$), and the like, which, however, can all be read and written as belonging to crasis and synizesis. Hence it appears unnecessary to separate them in this manner from the similar cases already adduced.

5. Appended ν ($\epsilon\phi\epsilon\lambda\kappa\upsilon\sigma\tau\iota\kappa\acute{\omicron}\nu$). This is affixed to the third person of the verb, ending in ϵ or ι , and to the dative plur. in $\sigma\iota$, when they are followed by a word which begins with a vowel ; *e. g.* $\epsilon\tau\upsilon\phi\epsilon\nu \acute{\epsilon}\mu\acute{\epsilon}$ (for $\epsilon\tau\upsilon\phi\epsilon$), $\acute{\alpha}\iota\nu\omicron\upsilon\sigma\iota\nu \acute{\alpha}\nu\tau\acute{\omicron}\nu$ (for $\acute{\alpha}\iota\nu\omicron\upsilon\sigma\iota$), $\pi\acute{\alpha}\sigma\iota\nu$

εἶπεν ἐκεῖνος (for πᾶσι εἶπε). Also to εἴκοσι (twenty), πέρουσι (in the preceding year), νόσφι (apart), κέ (perhaps), νύ (now), to the appended syllable φι, and to adverbs of place formed with the termination σι; *e. g.* Ὀλυμπίασιν (at Olympia).

Note 9. The circumstance of ν being affixed to the assigned forms of words, also at the end of prepositions, and, among the poets, even before consonants in the middle of discourse, while others again with the same terminations (namely ε and ι) can never receive it, appears to prove that the ν ἐφελκυστικόν was not an accidental appendage, but the original full-sounding form of the word, which, to avoid harshness, was gradually softened before a succeeding consonant by the rejection of ν. The Ionic dialect, which delights in the accumulation of vowels, generally neglects the ν ἐφελκυστικόν, even when a vowel follows.

Note 10. As a more moveable appendage in use only before vowels, must be considered the final ς in the words οὕτως (so), ἄχρις, and μέχρις (until), which before consonants become οὕτω, ἄχρι, and μέχρι. With the Ionians this is also the case in the termination of numeral adverbs, ἄκις, which before consonants is frequently written ἄκι.

CHAPTER IV.

Development and Illustration of the Parts of Speech.

§ 23.

GENERAL DEFINITION OF THE DIFFERENT
KINDS OF WORDS.

1. THE end of language (according to § 1. 2.) is the expression of human ideas or thoughts. Now every idea has for its foundation an object, to which the attention is directed, and a relation or condition, in which the object is conceived to exist. Words, which are used for the designation of an object, are called nouns (*ὀνόματα*, nomina, names); but those, which express a relation or condition of the object, verbs (*ῥήματα*, verba,) declarations.

2. Relations and conditions are either assigned generally and without nearer definition, or accompanied with nearer definitions and more particular references to other things. Words, which assign the nearer definitions and particular references of general relations, are termed particles (*μόρφα*, particulæ).

3. Thus we deduce three principal classes of words; nouns, verbs and particles.

§ 24.

THE NOUN, AND THE KINDS OF WORDS CONNECTED THEREWITH.

1. A noun contains either the name of an existing independent object, and is called a noun substantive (ὄνομα οὐσιαστικόν, nomen substantivum), or the name of a property, found in an object, and is called a noun adjective (ὄνομα ἐπίθετον, nomen adjectivum).

Note. Substantives are again resolved, according to the idea they convey, into different classes. Thus a substantive serves either to denote (a) an individual object only, as, Greece, Rome, the Danube, Cyrus,—a noun substantive proper, (proper name); or (b) a whole species of objects, as, man, bird, beast, fish,—a noun substantive common or appellative; or (c) a mere idea, wherein something is conceived as an object, which properly is not possessed of real existence, as, beauty, form, life, goodness,—a noun substantive derivate.

2. An adjective indicates a property simply as a property; but, if the word denoting property is also to assign the time when this exists in the object, use is then made of the participle (ὄνομα μετοχικόν, participium); thus, loving, beloved, suffering, suffered.

3. When several actions or relations are predicated of one object, in every new predication it would be necessary to repeat the name of this object, and hence tautology, prolixity, and even indistinctness of speech, would be unavoidable. To obviate this fault, language adopts the use of pronouns (pronōmina), which are applied as the

representatives of substantives ; thus, instead of saying,—Caius went to the wars ; Caius was wounded ; a sickness then befel Caius ; the sickness deprived Caius of the strength of Caius, and Caius returned afflicted to the home of Caius—by the employment of pronouns, we say ;—Caius went to the wars ; he was wounded ; a sickness then befel him, which deprived him of his strength, and he returned afflicted to his home.

§ 25.

VERB.

A verb serves either simply to denote that a property exists in an object (*verbum substantivum*, verb substantive) ; *e. g.* the tree *is* green, the fruit *becomes* ripe, the animal *was* alive ;—or, it at the same time also includes the property ; *e. g.* the fruit *ripens*, the animal *lived*, Caius *strikes*.

§ 26.

ADVERB.

The property, which is designated generally in an adjective or verb, can in various ways be more nearly defined and represented as particular. This nearer definition of a property is

given by the adverb (ἐπίρρημα); *e. g.* the tree is *very* high, the bird sings *beautifully*, the *loudly* roaring lion, the *quick* destroying arrow.

§ 27.

PARTICLES.

All words, whose use serves to define the relation of single words and of whole propositions to each other, or to impart connexion, power, and life to discourse, are comprehended under the general appellation of particles (μόρια). We here enumerate two kinds of them.

1. A preposition (πρόθεσις), which indicates that one object is dependent upon another, and defines the manner of that dependence; *e. g.* I go a walking *with* my father; I am *by* thee, stand *near* thee, depart *from* thee; the tree stands *on* the hill, *beside* the fountain, *before* the house.

2. A conjunction (συνδεσμός), which connects propositions together, and assigns the relation existing between them; *e. g.* for—thy mother was with me, thy father was with me,—we say—thy mother *and* thy father were with me;—for—the man wishes to become clever, the man wishes to become useful, he must learn something,—we say—*if* the man wishes to become clever *and* useful, he must learn something.

§ 28.

INTERJECTION.

Interjections are sounds uttered under the influence of violent feelings, (grief, joy, surprise, terror, &c.) to indicate the existence of those feelings within us. Hence they are not to be considered as single words, but as complete expressions of the language of feeling; *e. g.* alas! ah! oh! fy! woe! heavens!

CHAPTER V.

The Noun according to all its Parts.

A. SUBSTANTIVE.

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§ 29.

GENDER.

1. ALL languages observe in the appellations of objects a certain division, with respect to sex or gender. Thus many objects belong by nature either to the *masculine* (masculinum) or the *feminine gender* (femininum). This has been transferred to other things wherein no natural sex is apparent, and hence nouns are classed according to these two genders. But objects which cannot conveniently rank under either of the two are said to be *generis neutrius*, of the *neuter* or *neither gender*.

2. To which of these three divisions a noun belongs is known

(1) By the signification of the word ; whereon the following rules obtain :

(a) the names of men, and of all creatures which are male by nature, are of the masculine gender ; e. g. Σωκράτης, Ἑρμῆς, ἀνὴρ (a man), ἥρως (a hero), προφήτης (a prophet), ἀλέκτωρ (a cock).

Note 1. The names of months and of most rivers are properly adjectives, and therefore of the masculine gender, because ὁ μῆν (a month), and ὁ ποταμός (a river), are to be understood.

(b) the names of women, and of all creatures which are female by nature, are feminine; *e. g.* Ἀσπασία, Ἀφροδίτη, γυνή (a woman), μητήρ (a mother), θυγάτηρ (a daughter), ἀλεκτορίς (a hen).

Note 2. The names of countries, islands, towns, and trees, are for the most part of the feminine gender.

(c) the names of letters, infinitives and all words considered in respect to their letters and not to their signification, are neuter; τὸ ἄλφα, τὸ δέλτα, τὸ θέλειν (volition), τὸ οὐκ, τὸ γυνή (the word γυνή).

(d) appellatives of persons, which are used of males as well as females, must also be of both genders, or of the *common gender* (generis communis); *e. g.* ὁ, ἡ, θεός (a God, Goddess); ὁ, ἡ, παῖς (a boy, girl); ὁ, ἡ, φύλαξ (a watch).

Note 3. The same obtains also of the names of animals, when one appellation serves for both sexes; *e. g.* ὁ, ἡ, βούς (a bull, cow); ὁ, ἡ, ἄρκτος (a bear, she-bear). Frequently, however, the appellation used for both male and female has only one definite gender, either masculine or feminine. This is called *epicene*, genus epicoenum (ἐπίκουνον), and the natural sex is indicated by the addition of the adjectives ἄρρην (male), and θῆλυς (female); *e. g.* δελφὶν ὁ θῆλυς (the female dolphin), λαγῶς ὁ θῆλυς (the female hare), ἀλώπηξ ἡ ἄρρην (the male of the fox), χελιδὼν ἡ ἄρρην (the male of the swallow). But, when the names of animals represent the mere idea of species without any regard to distinction of sex, one definite gender only is always used, even of those which are common; *e. g.* ἡ ἀλώπηξ (a fox), αἱ κάμηλοι (camels), αἱ ἄρκτοι (bears), ὁ κύων (a dog), but ἡ κύων (a bitch or a trained dog).

(2) Generally the gender is known by the termination of the word, as taught in the declensions.

§ 30.

DECLENSION.

1. A noun indicates an object as an idea by itself, without further reference and connexion with others ; but, if this enter into a relation with other objects, the noun must assume a form by which such relation is expressed. This is done by varying the final syllable of the word, and this variation we term *declension*.

2. The Greeks varied a word in a fourfold manner, and hence arose *four cases* : *genitive, dative, accusative, vocative* ; at the top of which it is usual to place the nominative, although properly this is not a case, but merely the original form of the word. They have, therefore, one case fewer than the Latins, namely, the ablative.

3. The declension of a word defines also whether only one, or two, or several objects are to be indicated by it, and this is called *number*. It is the *singular number* when the discourse is of only one, the *dual* when of two, and the *plural* when of several objects. The Greeks have, therefore, one number more than the Latins, namely, the dual, which, however, is incomplete, possessing only two forms, whereof one obtains for the nominative, accusative, and vocative, and the other for the genitive and dative.

4. As nouns have not of themselves the same termination, the necessary changes, therefore,

cannot be effected in them according to the same form. Hence arise different declensions, which in Greek are three.

§ 31.

DECLENSION OF THE ARTICLE.

As the Greek article occurs so frequently in connexion with substantives, we place its declension here before that of the latter, although, according to its own nature, it belongs to the class of pronouns, and is therefore to be treated of subsequently.

Singular.

- Nom. *ὁ, ἡ, τό*, the.
 Gen. *τοῦ, τῆς, τοῦ*, of the.
 Dat. *τῷ, τῇ, τῷ*, to the.
 Acc. *τόν, τήν, τό*, the.

Dual.

- Nom. and Acc. *τώ, τά, τώ*, the two.
 Gen. and Dat. *τοῖν, ταῖν, τοῖν*, of or to the two.

Plural.

- Nom. *οἱ, αἱ, τά*, the.
 Gen. *τῶν*, of the.
 Dat. *τοῖς, ταῖς, τοῖς*, to the.
 Acc. *τούς, τάς, τά*, the.

§ 32.

FIRST DECLENSION.

1. The first declension has four terminations, of which *a* and *η* are of the fem. and *ας* and *ης* of the masc. gender.

Terminations.

Singular.

Nom.	<i>a</i>	<i>η</i>	<i>ας</i>	<i>ης</i> .
Gen.	<i>ας</i>	<i>ης</i>	<i>ου</i>	(<i>αο, ω, εω</i>).
Dat.		<i>ᾱ</i>	<i>ῆ</i>	
Acc.	<i>αν</i>	<i>ην</i>	<i>αν</i>	<i>ην</i> .
Voc.	<i>a</i>	<i>η</i>	<i>ᾱ</i>	<i>η</i> or <i>ᾱ̃</i> .

Dual.

Nom. Acc. & Voc.	<i>a</i> .
Gen. and Dat.	<i>αιν</i> .

Plural.

Nom.	<i>αι</i> .
Gen.	<i>ων</i> (<i>άων, έων</i>).
Dat.	<i>αις</i> (<i>αισι, ησι, ης</i>).
Acc.	<i>ας</i> .
Voc.	<i>αι</i> .

2. The nominative termination *a* occurs only when preceded by a vowel, or ρ, σ, ν, θ, δ, or two consonants, or a double consonant. If a vowel

precedes, then *a* in the termination is an *a* pure (*i. e.* it is pronounced by itself, without the mixture of another sound, since it forms a distinct syllable), and remains in all the cases of the singular. The same takes place in the termination *ρα*. But the rest retain *a* only in the accusative and vocative, the genitive and dative adopting *η*.

Note 1. This retention of *a* through all the cases of the singular is observed also in some words which have *ā* long in the nominative, although not terminating either in *a* pure or *ρα*. Such are *ἀλαᾶ* (a battle-shout), *σκανδάλᾶ* (the catch of a trap), and some proper names, as *Ἀνδρομέδᾶ*, *Διοτίμᾶ*, *Λήδᾶ*, *Φιλομήλᾶ*.

3. In the dual and plural all the four terminations coincide.

Position of the Accent in Words of the first Declension.

4. In placing the accent both in this and the following declension, two general rules are to be observed; namely,

(a) primitive words, formed with a simple termination from a simple and unchanged root, have their accent on the radical syllable (according to § 10. A. 2.); on the contrary, derivatives, which are formed from a root either by the addition of several letters, or by the change of the vowel, have the accent on the termination (according to § 10. A. 3.); *e. g.* primitives, *βλάβη* (a hurt), *δίκη* (justice), *κόμη* (hair), *νίκη* (victory), *τύχη* (fortune); derivatives, *γραμμή* (a line, from *γραφ*), *βολή* (a

throw, from βαλ), μονή (a stay, from μεν), στολή (a garment, from στελ), φθορά (destruction, from φθερ, φθειρ), ἀγορά (a market, from ἄγερ, ἄγειρ), φορά (a load, from φερ).

Note 2. As the major part of words terminating in η consist of derivatives, their most usual accentuation is therefore on the final syllable. The same has been transferred to a great number even of simple substantives of this termination; e. g. εὖχ-ή (a wish), βουλ-ή (advice), ἀρχ-ή (rule), φων-ή (a voice). On the contrary, all substantives with the termination ὕνη are accented on the penultimate; e. g. εὐφροσύνη (mirth).

(b) of derivative substantives terminating in εια and ια, those which signify a *concrete* (i. e. an object or a person) receive the accent on the termination, but those which signify an *abstract* (i. e. an action, a state, or an idea) receive it on the penultimate or antepenultimate according to the nature of the final syllable; e. g. concretes, παρειά (a cheek), καλιά (a nest), στρατιά (an army); abstracts, (with a long final syllable, *comp.* § 8. First Sect. I. 1.), ἀγγελία (a message), σοφία (wisdom), δουλεία (slavery); but with a short final syllable (*comp. as above*), ἀλήθεια (truth), εὐσέβεια (piety).

Exceptions: feminine appellatives in τρια, derived from masculines in τηρ and της, although they are concretes, have the accent on the antepenultimate; e. g. ὑφάντρια (a female weaver), ποιήτρια (a poetess).

The remaining rules for the position of the accent must be given according to the several terminations.

(1) Accent in the termination α.

(a) substantives, having an σ or ν or a double

consonant or two consonants before the termination *a*, are, when dissyllabic, accented on the penultimate, when polysyllabic on the antepenultimate syllable ; *e. g.* *αῖσα* (a share), *ἄμυνα* (a defence), *ρίζα* (a root), *ἄμαξα* (a waggon), *δίψα* (thirst), *θάλασσα* (a sea), *βασίλισσα* (a queen), *ἄμιλλα* (a contest).

(β) of substantives with the termination *πα*, those formed from verbal roots by changing the vowel (*see above*, *a*), and feminines with a concrete idea, derived from masculines in *ος*, are accented on the final syllable ; all the rest, on the contrary, are accented on the penultimate or antepenultimate, according to the nature of the final syllable ; *e. g.* *δορά* (a skin, from *δερ*, *δειρ*), *χαρά* (joy, from *χαρ*), *ἀριστερά* (the left, from *ἀρισ-τρος*) ; on the contrary, *αὔρα* (air), *θύρα* (a door), *ἄρουρά* (a field), *χώρα* (a country), *μοῖρα* (a share), *ἡμέρα* (day), *μάχαιρα* (a sword), *πείρα* (a trial).

(γ) of substantives in which the *a* is preceded by a vowel, those in *εια* and *ια* have been already discussed under (b). For the rest the following rules obtain :

Substantives with the termination *αα* and *εα*, and polysyllables in *αια*, are paroxytone ; *e. g.* *ἐλαα* (an olive), *πετελέα* (an elm), *γαληναία* (a calm). On the contrary, all dissyllables in *αια* are propeispome ; *e. g.* *γαῖα* (earth), *γραῖα* (an old woman).

Exceptions : *γενεά* (birth), and *θεά* (a Goddess), are oxytone.

Substantives in *οα* are usually paroxytone, but

those in *οια* oxytone; *e. g.* πόα and ποιά (grass), χροά and χροιά (skin).

Exceptions: στοά (a porch) is oxytone; Τροία paroxytone; and the compounds in βοια, πλοια, νοια, and πλοια, are proparoxytone.

Substantives in *να* are paroxytone, dissyllables in *νια* properispome, and polysyllables in *νια* generally proparoxytone; *e. g.* καρύα (a nut-tree), σικύα (a gourd), μνία (a fly), ἄγνυα (a street).

Exceptions: ἄγνυά and ὀργνιά are in the Attic dialect oxytone, in Homer proparoxytone, and μητρυνιά (a step-mother) is always oxytone.

(2) Accent in the termination *η*. See above (a) and Note 2.

(3) Accent in the termination *ας*. Substantives of this termination are paroxytone, with the exception of some proper names, which are oxytone; *e. g.* ταμίας (a steward), Αἰνείας, &c.

(4) Accent in the termination *ης*.

(a) Substantives formed from a simple root with the mere termination *ης*, besides derivatives from verbs with the terminations πωλης, μετρης, ωνης, and τριβης, and all those formed from proper names with the termination *δης* (ίδης, είδης, άδης), are paroxytone; *e. g.* άδολέσχης (a prattler), τριηράρχης (a ship-captain), μυροπώλης (a dealer in ointment), γεωμέτρης (a land-surveyor), τελώνης (a farmer of customs), παιδοτρίβης (a wrestling-master), Ἀτρείδης, &c.

(b) Substantives derived from verbs, with the termination *της*, are chiefly oxytone; *e. g.* ποιητής (a poet), μαθητής (a scholar).

Exceptions: (a) In many substantives so formed, the substantive idea appears so pure and independent, that they have been regarded as original substantives, and accordingly pronounced as paroxytone; *e. g.* κλέπτης (a thief), πλάστης (a modeller), &c. (b) All substantives in *της*, not derived from verbs, are paroxytone; *e. g.* τοξότης (an archer, from τόξον), πολίτης (a citizen, from πόλις), ἐργάτης (a workman, from ἔργον), &c.

Changes of the Accent.

5. The change of the accent in words of the first declension is determined by the following rules:

(a) the gen. plur. has always a circumflex on the final syllable (comp. below, obs. 3. c.). The genitives χρήστων (from χρήστης, an usurer), ἀφύων (from ἀφύη, anchovy), which are distinguished by their accent from the similarly sounding forms of the words χρηστός (useful), and ἀφυής (misshapen), together with ἐτησίων (from ἐτησίαι, trade-winds), make the only exceptions.

(b) the acc. and voc. sing. besides the nom. and voc. plur. retain the accentuation of the nom. sing. From this the voc. δέσποτα, of δεσπότης, is alone excepted.

(c) in the gen. and dat. plur. of all numbers (with the exceptions given under *a*) oxytones pass into perispomes, properispomes and proparoxytones into paroxytones, but paroxytones remain unchanged.

(d) in the nom. and acc. dual, and in the acc. plur. oxytones and paroxytones retain their ac-

cent unchanged ; but properispomes and proparoxytones pass into paroxytones.

Note 3. The gen. plur. feminine of adjectives of three terminations is invariably formed like the masculine ; e. g. *όσίων* (from *όσιος* and *όσία*), &c.

Examples.

Sing.

	ή, a market.	ή, a root.	ή, a Muse.
Nom.	ἀγορά	ρίζα	Μούσα
Gen.	ἀγορᾶς	ρίζης	Μούσης
Dat.	ἀγορᾷ	ρίζῃ	Μούσῃ
Acc.	ἀγοράν	ρίζαν	Μούσαν
Voc.	ἀγορά	ρίζα	Μούσα

Dual.

Nom. & Acc.	ἀγορά	ρίζα	Μούσα
Gen. & Dat.	ἀγοραιῶν	ρίζαιν	Μούσαιν

Plur.

Nom.	ἀγοραί	ρίζαι	Μούσαι
Gen.	ἀγορῶν	ρίζων	Μουσῶν
Dat.	ἀγοραῖς	ρίζαις	Μούσαις
Acc.	ἀγοράς	ρίζας	Μούσας
Voc.	ἀγοραί	ρίζαι	Μούσαι.

Sing.

	ή, a voice.	ό, a citizen.	ό, a youth.	ό, a prattler.
Nom.	φωνή	πολίτης	νεανίας	ἀδολέσχης
Gen.	φωνῆς	πολίτου	νεανίου	ἀδολέσχου
Dat.	φωνῇ	πολίτῃ	νεανίᾳ	ἀδολέσχῃ
Acc.	φωνήν	πολίτην	νεανίαν	ἀδολέσχην
Voc.	φωνή	πολίτα	νεανία	ἀδολέσχη.

Dual and plural as in the preceding.

OBSERVATIONS.

(1) The termination $\eta\varsigma$ has usually α in the vocative, it being adopted in this case by all words in $\tau\eta\varsigma$, and by all immediately derived from verbs with the mere annexation of the termination $\eta\varsigma$, together with the names of nations ending in $\eta\varsigma$; *e. g.* $\tau\omicron\zeta\acute{o}\tau\alpha$, $\Pi\acute{\epsilon}\rho\sigma\alpha$, &c.

(2) Contraction, which occurs in but few words of this declension, presents no difficulty, as it is already admitted into the nominative, and continues through all the cases. We have only to observe that words of this kind, which terminate in \tilde{a} , retain this a through all the cases of the singular, and that those in $\tilde{a}\varsigma$ receive in the genitive the Doric termination \tilde{a} ; *e. g.* $\mu\nu\tilde{a}$ (a mine), gen. $\mu\nu\tilde{a}\varsigma$, dat. $\mu\nu\tilde{a}$ — $\beta\omicron\rho\acute{\rho}\tilde{a}\varsigma$ (the north wind), gen. $\beta\omicron\rho\acute{\rho}\tilde{a}$, dat. $\beta\omicron\rho\acute{\rho}\tilde{a}$. Most of these contracted substantives, however, come from $\acute{\epsilon}\alpha$, and consequently have in the nominative the termination $\tilde{\eta}$, which is inflected regularly; *e. g.* $\sigma\upsilon\kappa\acute{\epsilon}\alpha$ — $\sigma\upsilon\kappa\tilde{\eta}$ (a fig-tree), gen. $\sigma\upsilon\kappa\tilde{\eta}\varsigma$, &c.

(3) Concerning the dialects the following must be remarked:

(a) The Epic and Ionic dialects use in the final syllable η instead of the long a , excepting $\Theta\acute{\epsilon}\tilde{\alpha}$ (a Goddess), besides $\text{Ἑρμεί}\tilde{a}\varsigma$, $\text{Αἰνεί}\tilde{a}\varsigma$, $\text{Αὐγεί}\tilde{a}\varsigma$, and some other proper names; *e. g.* $\acute{\alpha}\gamma\omicron\rho\tilde{\eta}$, $\acute{\alpha}\gamma\omicron\rho\tilde{\eta}\varsigma$, &c. There are some instances where even the short a undergoes this change, particularly in substantives in $\epsilon\iota\alpha$; *e. g.* $\acute{\alpha}\lambda\eta\Theta\acute{\epsilon}\iota\eta$, for $\acute{\alpha}\lambda\eta\Theta\acute{\epsilon}\iota\tilde{a}$. The Dorians universally adopt the long a instead of η ; *e. g.* $\phi\omega\tilde{n}\acute{\alpha}$, $\phi\omega\tilde{n}\tilde{a}\varsigma$.

(b) In the Epic dialect masculines also of this declension, where euphony admits, are formed with the termination *a*; *e. g.* ἱππότα for ἱππότης, νεφεληγερέτα for νεφεληγερέτης, &c. The genitive termination of words in *ης* and *ας* was originally *ᾱο*, which has been preserved by the Epic writers, and occurs also with the Dorians in some instances unchanged, in others contracted into *ᾱ*. In Epic and Ionic this *αο* is contracted into *ω*; and before the *ω*, when a consonant precedes, an *ε* is inserted, which, however, does not affect the position of the accent, but forms a synizesis in the verse (see above, § 10. A. 4. and § 22. 2.); *e. g.* Ἀτρείδης, gen. Ἀτρείδᾱο and Ἀτρείδεω (as a dissyllable.)

Note 4. Some words even in the common language have preserved the Doric genitive in *ᾱ*, particularly proper names; *e. g.* Νουμᾱς, gen. Νουμᾱ; besides of this kind are to be remarked πατραλοίας and μητραλοίας (a parricide, matricide), and ὄρνιθο-θήρας (a bird-catcher), gen. πατραλοία, &c.

(c) The gen. plur. of all terminations was originally *ᾶων*, which the Epic writers have in many instances retained. The Dorians contract it into *ᾶν*, the Attics into *ῶν*, before which, when a consonant precedes, the Ionians insert an *ε*, and thus form the termination *έων*. Hence it is evident why *ων*, as a termination of the gen. plur. in this declension, must always be marked with the circumflex.

(d) The dat. plur. *αις* is confined to the Attic dialect, and to the later language. Homer uses this termination only in θεαῖς and ἄκταῖς, together,

however, with the original termination *αισι*, the lengthened *ησι*, and the curtailed *ης*.

(e) As the remnant of an old declension, formed by the mere annexation of a definite syllable, we find in the Epic dialect the syllable *φιν* or *φι*, the annexation of which to the root formed the gen. and dat. of feminines in the first declension; *e. g.* *εὐνῆφι* or *εὐνῆφιν* for *εὐνῆς*, besides *βίῃφι* for *βιῇ* (from *βία*), &c.

§ 33.

SECOND DECLENSION.

1. The second declension has two terminations, *ος* and *ον*. Words with the termination *ος* are for the most part masculine, but partly also feminine; all in *ον* are neuter.

Note. In the considerable number of feminine substantives in *ος*, neither adequate general rules for determining the gender can be assigned, nor the individual words themselves completely enumerated. The following observations, however, may serve as an introduction to the accurate determination of the gender: (a) names of countries, islands, towns, and trees, are feminine, according to the general rule (§ 29. Note 2). As exceptions must be adduced *ὁ ἐρινεός* (a wild fig-tree), *ὁ κέρασος* (a cherry-tree), and a few others. On the contrary, it is to be remarked, that, together with the names of trees, the appellations also of many plants, and of the fruits and productions obtained from them, are feminine; *e. g.* *ἡ βύβλος* (the papyrus), *ἡ βίβλος* and *ἡ δέλτος* (a book, made of that material), *ἡ βύσσος* (linen), *ἡ βάλανος* (an acorn), *ἡ ράφανος* (radish), *ἡ ράβδος* and *ἡ δοκός* (a rod and beam, taken from shrubs and trees). (b) Many kinds of earth and stone are feminine; *e. g.* *ἡ ἄργιλος* (clay), *ἡ βάσανος* (a touch-stone), *ἡ γύψος* (gypsum), *ἡ ἤλεκτρος* (amber), *ἡ πλίνθος* (brick), *ἡ τίτανος* (lime), *ἡ ὕαλος* (glass), *ἡ ἄμμος* and *ψάμμος* (sand), besides the names of many jewels, as *σμάραγδος*, *σάπφειρος*,

and ἡ λίθος (a jewel) itself; also ἡ ψῆφος (a pebble). (c) Many appellations of things arched or hollowed are feminine. Among these must be classed words signifying a cupboard, chest, box, tub, trough, pitcher, and the like, as ἡ κιβωτός, χηλός, σորός, ἀσάμινθος, πύελος, κάρδοπος, ληνός, λήκυθος, &c. besides the appellations for a pit, road, street, as ἡ τᾶφος, ὁδός, κέλευθος, τρίςος, ἁμαξίτος, &c. (d) A considerable number of substantives of this kind are originally adjectives, and are used as feminines, because a feminine substantive is to be understood: hereto belong ἡ ἄνδρος (a desert), ἡπειρος and χέρσος (a continent), νῆσος (an island), περίχωρος (the circumjacent country), all to be supplied by γῆ or χώρα; besides ἡ διάλεκτος (a dialect), to be supplied by φωνή; ἡ διάμετρος (a diameter), by γραμμή; ἡ σύγκλητος (a senate), by βουλή, &c. In addition to these, however, many words are feminine, for which no reason can be assigned; e. g. ἡ γνάθος (a jaw-bone), ἡ δρόσος (dew), ἡ νόσος (a disease), and others.

Position of the Accent in Words of the Second Declension.

2. In general the rule already laid down (§ 32. 4.) applies also to this declension, but with the extension, that substantives formed from simple roots by merely changing the vowel and annexing the termination *ος* are accented on the radical syllable, and not on the termination; e. g. τρόπος (a manner, from *τρεπ*), λόγος (a speech, from *λεγ*), and the radical words πόθος (a longing), ὕμνος (a hymn), χρόνος (time), &c. Those, on the contrary, which are formed from verbal roots with the terminations *μος* and *τος*, take the accent on the final syllable; e. g. χρησμός (an oracular response), ἀγορασμός (a purchasing), σταθμός (a station), κωκυτός (a howling), &c. Neuters are scarcely ever accented on the final syllable.

Note 2. Among substantives with the termination *μος* are many formed independently, and not derived from verbs, which

consequently have the accentuation of primitive words; *e. g.* πόλεμος (war), κόσμος (ornament), κάλαμος (straw), ὤμος (shoulder), &c.

Exceptions: The following cases are to be observed as exceptions from the regular accentuation:

(a) many words of a concrete signification, although they are radical words, take the accent on their final syllable; *e. g.* ἀδελφός (a brother), θεός (God), ναός (a temple), λαός (a people), βωμός (an altar), κριός (a ram), υἱός (a son), θυμός (heart), ἀριθμός (number), ὀφθαλμός (an eye), ποταμός (a river), and others, whose proper accentuation must be learnt by practice and from lexicons.

(b) words of similar sound, but of different import, were sought to be distinguished by the accent; *e. g.* βίος and βιός (life and a bow), δῆμος and δημός (a people and the omentum), νόμος and νομός (a law and a pasture), βροτός and βρότος, (a mortal and blood), and some others.

(c) of the terminations of diminutives, those in *ισκος* are always accented on the penultimate, those in *αριον*, *ιδιον*, *υλλιον*, and *υφιον*, on the antepenultimate; of those in *ιον*, on the contrary, such as consist of three short or of more than three syllables are accented on the antepenultimate, but trisyllables with a long initial syllable on the penultimate; *e. g.* παιδίον and τεκνίον (a little child); on the contrary, μόριον (a particle). Πεδίον (a plain), which, according to

this rule, should be proparoxytone, forms the only exception.

Note 3. Respecting the single instances where trisyllabic and polysyllabic words are accented on the penultimate, as παρθένος (a virgin), νυμφίος (a bridegroom), no rule can be given, but they are left to individual observation. One class, however, of words so accented, are treated of below, (§ 48. A. 1.) as originally belonging to adjectives.

Changes of the Accent.

3. The change of the accent in the inflexion of words of this declension is determined by the following rules :

(a) paroxytones retain their accent unchanged through all the cases.

(b) in the gen. and dat. of all numbers, oxytones become perispome, but properispomes and proparoxytones paroxytone ; e. g. βωμοῦ, βωμῶ, βωμοῖν, βωμῶν, βωμοῖς from βωμός—χώρου, χώρῳ, &c. from χῶρος—ἀνδρώπου, ἀνδρώπῳ, &c. from ἀνδρωπος.

Terminations.

Sing.

Nom.	ος	ον
Gen.		ου (Ep. οιο, Dor. ω)
Dat.		ῳ
Acc.		ον
Voc.	ε or ος	ον

Dual.

Nom. and Acc.	ω
Gen and Dat.	οιν (Ep. ουν)

Plur.

Nom.	οι	α
Gen.	ων	
Dat.	οις (οισι)	
Acc.	ους (Dor. ως)	α
Voc.	οι	α

Examples.

Sing.

	ὁ, a speech.	ἡ, an island.	ἡ, a road.	τό, a garment.
N.	λόγος	νῆσος	ὁδός	ἱμάτιον
G.	λόγου	νήσου	ὁδοῦ	ἱματίου
D.	λόγῳ	νήσῳ	ὁδῷ	ἱματίῳ
A.	λόγον	νήσον	ὁδόν	ἱμάτιον
V.	λόγε & λόγος	νήσε & νήσος	ὁδέ & ὁδός	ἱμάτιον

Dual.

N.A. & V.	λόγω	νήσω	ὁδώ	ἱματίῳ
G. & D.	λόγοιν	νήσوين	οδοῖν	ἱματίων

Plur.

N.	λόγοι	νήσοι	οδοί	ἱμάτια
G.	λόγων	νήσων	οδῶν	ἱματίων
D.	λόγοις	νήσοις	οδοῖς	ἱματίοις
A.	λόγους	νήσους	οδοῦς	ἱμάτια
V.	λόγοι	νήσοι	οδοί	ἱμάτια

OBSERVATIONS.

(1) With the Attics particularly, the vocative from the termination *ος* is formed like the nominative, in some words invariably, in others interchangeably with *ε*; e. g. ὦ θεός! ὦ φίλε, and ὦ φίλος.

(2) Difference in the dialects.

(a) for the gen. sing. *οο* must be assumed as a primitive termination, whence by contraction was formed the usual termination *ου*, instead of which the Epic writers frequently use *οιο*, but the Dorians *ω*; *e. g.* *Πριάμοιο* (Ep.) and *Πριάμω* (Dor.) for *Πριάμον*.

(b) the dual termination *οιν* becomes in Epic always dissyllabic, *ουν*; *e. g.* *ῶμουν* for *ῶμoin*.

(c) the original termination of the dat. plur. in *οισι* is still usual in the Epic and Ionic dialects, and with the poets: in Epic, however, the curtailed *οις* also is of very frequent occurrence.

(d) Doric writers form the acc. plur. with the termination *ως*, which the poets sometimes shorten into *ός*.

(e) the appended syllable *φιν* or *φι* is used by Epic writers for forming the gen. and dat. more frequently in this than in the first declension; examples even occur where it forms the accusative; *e. g.* *ἐκ πασσαλόφιν* (for *πασσάλου*), *ἐπ' αὐτόφιν* (for *αὐτῶ*), *θεόφιν* (for *θεῶν* and *θεοῖς*), *ἐπὶ δεξιόφι* (for *δεξιά*).

 § 34.

CONTRACTION.

Words which have a short vowel (*ε* or *ο*) before the terminations *ος* and *ου* are usually contracted according to the general rules (§ 21.), except

that the neuter termination *a* of the plur. absorbs the preceding *ε* or *ο*, and thereby becomes long.

Sing.

	ὁ, navigation.		τό, a bone.	
N.	πλόος	πλοῦς	ὀστέον	ὀστοῦν
G.	πλόου	πλοῦ	ὀστέου	ὀστοῦ
D.	πλόῳ	πλῶ	ὀστέῳ	ὀστῶ
A.	πλόον	πλοῦν	ὀστέον	ὀστοῦν
V.	πλόε	πλοῦ	ὀστέον	ὀστοῦν

Dual.

N. A. & V.	πλόω	πλώ	ὀστέω	ὀστῶ
G. & D.	πλόοιν	πλοῖν	ὀστέοιν	ὀστοῖν

Plur.

N.	πλόοι	πλοῖ	ὀστέα	ὀστᾶ
G.	πλόων	πλῶν	ὀστέων	ὀστῶν
D.	πλόοις	πλοῖς	ὀστέοις	ὀστοῖς
A.	πλόους	πλοῦς	ὀστέα	ὀστᾶ
V.	πλόοι	πλοῖ	ὀστέα	ὀστᾶ

Note 1. The Epic dialect allows contraction only in the word *νόος*—*νοῦς* (intellect); the rest retain their open form, and those in *εος* and *εον* are adapted to the verse either by lengthening *ε* into *ει*, (see § 20. Note 1.) as *χάλκειος* for *χάλκεος*, or by synizesis, (§ 22. 2.)

Note 2. The following cases are to be observed as deviating from the rules of accentuation: (a) the contracted form of the dual in *ω* is marked with the acute, although according to the rule it should be circumflexed; *e. g.* *νόω*—*νώ*.—(b) adjectives in *εος*, which are proparoxytone in their open form, receive after contraction a circumflex on the final syllable; *e. g.* *χρῦσεος*—*χρυσοῦς* (golden), *χάλκεος*—*χαλκοῦς* (brazen). The same change occurs also in *κάνεον*—*κανοῦν* (a basket).—(c) compounds formed from monosyllables, *νοῦς*, *πλοῦς*, and the like, retain the accent unchanged on the penultimate; *e. g.* *ἄνους* (senseless), gen. *ἄνων*, dat. *ἄνῳ* (contracted from *ἀνόου*, *ἀνόφ*), &c.

§ 35.

ATTIC DECLENSION.

Some words of this declension have a long instead of a short vowel for the nominative, and consequently terminate in $\omega\varsigma$, $\omega\nu$. These preserve ω through all the cases, and, in those wherein α or ψ occurs in the common declension, accompany it with an iota subscript.

Sing.

	$\acute{\omicron}$, a people.	$\tau\acute{\omicron}$, a hall.
N.	$\lambda\epsilon\acute{\omega}\varsigma$	$\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\omega\nu$
G.	$\lambda\epsilon\acute{\omega}$	$\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\omega$
D.	$\lambda\epsilon\tilde{\omega}$	$\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\omega$
A.	$\lambda\epsilon\acute{\omega}\nu$	$\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\omega\nu$
V.	$\lambda\epsilon\acute{\omega}\varsigma$	$\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\omega\nu$

Dual.

N. A. & V.	$\lambda\epsilon\acute{\omega}$	$\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\omega$
G. and D.	$\lambda\epsilon\tilde{\omega}\nu$	$\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\omega\nu$

Plur.

N.	$\lambda\epsilon\acute{\omega}$	$\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\omega$
G.	$\lambda\epsilon\tilde{\omega}\nu$	$\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\omega\nu$
D.	$\lambda\epsilon\tilde{\omega}\varsigma$	$\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\omega\varsigma$
A.	$\lambda\epsilon\acute{\omega}\varsigma$	$\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\omega$
V.	$\lambda\epsilon\acute{\omega}$	$\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\omega$

Note 1. Some words in $\omega\varsigma$ have ω in the acc. sing. besides the usual termination $\omega\nu$; *e. g.* $\eta\ \acute{\epsilon}\omega\varsigma$ (dawn), acc. $\tau\eta\nu\ \acute{\epsilon}\omega$, together with several proper names and some adjectives.

Note 2. The number of words inflected in this manner is inconsiderable, and several of them have yet another form, which

belongs to the common second or to the third declension; *e. g.* for λεώς, also λαός, κάλως (a rope), *gen.* κάλω and κάλωος.

Note 3. As examples of irregularity in the position of the accent, it must be observed; (a) that polysyllabic proparoxytones in εως and εων retain the accent unchanged through all the cases (see § 10. Note 4); (b) that oxytones retain the acute even in the *gen. sing.*, although from the natural quantity of the termination, they should be circumflexed; *e. g.* λεώ, *gen.* of λεώς.

THIRD DECLENSION.

§ 36.

Gender.

Since the terminations of this declension are so numerous, and it is rare that any single one belongs exclusively to one gender, no perfectly certain and adequate rules for gender can therefore be given. The observation of individual cases, however, will be facilitated by attending generally to the following.

(1) To masculines belong:

(a) without exception words in *αν* (long *ā*), *ας*, (*gen.* *αντος* and *ανος*), *εως* and *ων*.

(b) the most part of words in *ην*, *ηρ*, *ης* (*gen.* *ητος*), *ειρ*, *ους*, *υρ*, *ων* (*gen.* *ωνος* and *οντος*), *ωρ* and *ως* (*gen.* *ωτος* and *ωος*).

Exceptions *: (1) *ην*—*ἡ φρήν*, the diaphragm, *ὄ* and *ἡ ἀδὴν*, a gland. (2) *ηρ*—*ἡ γαστήρ*, the belly, *ἡ κήρ*, fate, *ἀήρ* and *αἰθήρ*, air, which the poets use

* In these and the following exceptions, words, whose gender is determined by the signification, are omitted. *Comp.* § 29.

as feminine—and all contracts from *εαρ*, which are neuter, as *τὸ ἦρ*, spring, *τὸ κῆρ*, the heart, *τὸ στήρ*, tallow. (3) *ης*—all derivative substantives in *οτης* and *υτης* are feminine, as also *ἡ ἐσθής*, a garment. (4) *ειρ*—*ἡ χεῖρ*, a hand. (5) *ους*—*τὸ οὔς*, an ear. (6) *υρ*—*τὸ πῦρ*, fire. (7) *ων*—*ἡ ἄλων*, a thrashing-floor, *ἡ βλήχων* or *γλήχων*, penny-royal, *ἡ μήκων*, a poppy, *ἡ τρήρων*, a dove, and the common nouns *αὐλῶν*, a ditch, and *κῶδων*, a bell. (8) *ωρ*—the neuters *ἐλδωρ*, a wish, *ἐλωρ*, booty, *πέλωρ*, a monster, *σκῶρ*, filth, *τέκμωρ*, a boundary, *ῥδωρ*, water. (9) *ως*—*τὸ φῶς*, light, *ἡ δῶς*, a gift.

(2) To feminines belong :

(a) without exception words in *αυς*, *ω*, and *ως* (gen. *οος*).

(b) the most part of words in *ας* (gen. *αδος*), *εις*, *ιν* and *ις*, *υς* and *ων* (gen. *ονος*).

Exceptions : (1) all substantives in *ας* are feminine, but adjectives of this termination are common ; *e. g.* *ὁ, ἡ, φυγᾶς* (fugitive), *ὁ, ἡ, λογᾶς* (select). (2) *εις*—*ὁ κτεῖς*, a comb. (3) *ιν* and *ις*—*ὁ κίς*, a wood-worm, *ὁ δελφίς* or *δελφίν*, a dolphin, *ὁ* and *ἡ θίς*, a heap, coast, *ὁ ἰκτίς* (a kite), *ὁ λις*, a lion, *ὁ* and *ἡ ὄφις* (a serpent), *ὁ ὄρχις*, a testicle, *ὁ τελμῖς*, mud, and some names of animals which are common, as *ἔχις*, an adder, *κόρις*, a bug. (4) *υς*—*ὁ βότρυς*, a bunch of grapes, *ὁ θρηνυς*, a foot-stool, *ὁ ἰχθύς*, a fish, *ὁ μῦς*, a mouse, *ὁ νέκυς*, a corpse, *ὁ πέλεκυς*, a hatchet, *ὁ στάχυς*, an ear of corn. (5) *ων*—*ὁ ἄκμων*, an anvil, *ὁ κανών*, a plumb-line, *ὁ* and *ἡ κίων*, a pillar.

(3) Words terminating in *ξ* and *ψ* are partly

masculine, partly feminine. Those in ψ , however, are all masculine, with the exception of ἡ καλαῦροψ, a shepherd's crook, ἡ λαῖλαψ, a stormy wind, ἡ ὄψ, the voice, ἡ φλέψ, a vein, ἡ χερνίψ, water for washing.

(4) To neuters belong :

(a) all words terminating in α , $\tilde{\alpha}\nu$ (short $\tilde{\alpha}$), ι , $\epsilon\nu$, $\epsilon\varsigma$, $\omicron\nu$, $\omicron\rho$, $\omicron\varsigma$, and ν .

(b) the terminations $\alpha\rho$ and $\alpha\varsigma$ (gen. $\alpha\tau\omicron\varsigma$ and $\alpha\omicron\varsigma$), with the exception of ὁ ψάρο, a starling, and ὁ λίᾱς, a stone.

§ 37.

CONCERNING THE ACCENT IN THE THIRD DECLENSION.

A. Position of the Accent.

In determining the accented syllable, monosyllabic words in this declension must be distinguished from polysyllables, and again in polysyllables regard must be paid to the difference of gender. With reference to this distinction the following rules obtain :

(1) All monosyllabic words, excepting those which terminate in ς and form the accusative in ν , are oxytone ; e. g. μήν, θήρ, ρίς, κλών, (all with the acc. α) ; on the contrary, μῦς, σῦς, κλεις, βούς, γραῦς, ναῦς (acc. ν), and ποῦς (since besides the acc. ποδα stood also ποῦν, which has remained in the derivative compounds). Moreover, the single

cases τὸ πῦρ (fire), and πᾶς, πᾶν (the whole), are to be observed as always having the circumflex.

Note 1. Some other monosyllabic words are circumflexed, because properly they are contracted from dissyllables, as ἦρ from ἔαρ (spring), κῆρ from κέαρ (the heart), στῆρ from στέαρ (tallow), οὔς from οὔας (an ear), φῶς from φάος (light), λᾶς from λᾶας (a stone), Θραῖξ from Θραῖξ (a Thracian), παῖς from παῖς (a child); on the contrary, φῶς from φῶς (a blister by burning), and δᾶς from δαίς (a torch), remain oxytone, because the accent in their open form stood on the last syllable.

(2) In polysyllabic words, by a distinction of gender, the following rules of accentuation obtain.

(a) neuters have always the accent as far towards the beginning of the root as the number of syllables and nature of their final syllable admit; *e. g.* πρᾶγμα, αἴνιγμα, τέρας, δέλεαρ, μέλι, μέγεθος, τεῖχος, ἄορ, γόνυ, τέλωρ.

(b) of masculines and feminines also it is to be assumed as a rule, that the accent stands on their root. It occurs on the termination in the following cases only :

(a) the termination αν is universally oxytone, also the final syllable ας in feminines and in the masculines ὁ ἀνδριάς (a statue), ὁ ἱμάς (a thong), besides the termination εὔς, and, excepting some proper names and adjectives, the termination ην; so also ηρ in all masculines, and in ἡ γαστήρ (the belly), besides ις in all substantives forming the accusative in α, with the exceptions of μέρμις (a string), ὄρνις (a bird); lastly, the termination ω and ως in feminines, and in the masculines ὁ εὐρώς (mould), ὁ ἰδρώς (sweat), ὁ ταῶς (a peacock). On the contrary, of feminines, ἡ ἄλως (a thrashing-floor),

ἡ ἕως (dawn), and ἡ γάλως (a sister-in-law), are excepted.

Note 2. The numerous feminine appellatives in *ις* which are derived from masculine appellations retain the accent on that syllable whereon it stood in the masculine; *e. g.* αἰλητρίς (a female flute-player, from αἰλητήρ), δεσπότις (a mistress, from δεσπότης), Σπαρτιάτις (from Σπαρτιάτης). But if the masculine is proparoxytone, the feminine derived from it becomes oxytone; *e. g.* αἰχμαλωτίς (a female captive, from αἰχμαλωτός).

(β) the termination *υς* comprises merely oxytones, excepting ὁ βότρυς (a bunch of grapes), ὁ θρόνυς (a foot-stool), ἡ γένυς (a jaw-bone), ἡ ἵτις (a margin, circumference), ἡ κόρυς (a helmet), ἡ κώμυς (a bundle), ὁ νέκυς (a corpse), ὁ πέλεκυς (a hatchet), ἡ πῆχυς (a cubit), ἡ πίτις (a pine), ὁ πρέσβυς (an ambassador), ὁ στάχυς (an ear of corn), ἡ χέλυς (a tortoise), and proper names, as Γόρυς, Φόρυς, &c.

(γ) all feminines of the termination *ων* are oxytone, except ἡ γλήχων (penny-royal), and ἡ μήκων (a poppy); on the contrary, masculines of this termination are paroxytone, with the exception, however, of many proper names, as Παφλαγών, Μακεδών, and the like, besides those words which denote a place wherein something is found in abundance, or of particular size and extent, as σιτοβολών (a granary), οἰνών (a wine-cellar), κυπαριστών (a cypress-grove), ἵππων (a stable for horses), πυλών (a gate-way), and the like, together with several individual words, as αἰών (time), ἀλεκτρουών (a cock), ἡγεμών (a leader), κηδεμών (a guardian), κανών (a plumb-rule), λειμών (a meadow), &c.

Note 3. The remaining terminations of this declension, not adduced here, are never oxytone, excepting a few single cases, as ἡ ποτής (drink), ἡ δῆϊότης (battle), which are constantly oxytone, and βραδυνής (slowness), ἀδροτής (thickness), wherein the accentuation is uncertain. In like manner the oxytones ὁ ἀχώρ (a pustule), and ὁ ἰχώρ (lymph), are to be noticed as exceptions from the general rule.

B. *Changes of the Accent.*

(1) In monosyllabic words the gen. and dat. of all numbers are accented on the termination; *e. g.* θηρός, θηρί, θηρῶν; on the contrary, θῆρα, θῆρες, θῆρας (from θῆρ).

Exceptions. The gen. plur. δάδων, δμῶν, θῶν, παίδων, Τρώων, φῶδων, φῶτων, and ὤτων, are paroxytone. Monosyllabic participles through all the cases retain the accent on the root; *e. g.* φύς, gen. φύντος; ὢν, gen. ὄντος, &c. The word πᾶς has its gen. and dat. plur. accented on the penultimate, thus, πάντων, πᾶσι.

Note 4. The analogy of monosyllables is followed in the accentuation of the gen. and dat. by those words also, which throw out their accent syllable; *e. g.* from κυών, κυνός, κυνί, κυνῶν, κυσί—from γυνή, γυναικός, γυναικί, &c. Respecting the syncope forms in ηρ, see particularly § 40. *Note 3.*

Note 5. When the Epic dialect forms the dat. plur. of monosyllabic words with the termination εσσι, the accent remains, in this case, on the radical syllable; *e. g.* from παῖς, dat. plur. παισί and παῖδεσσι.

(2) Of polysyllabic words, oxytones retain their accent unchanged in its position through all the cases; *e. g.* χελιδών, χελιδόνος, χελιδόνι, χελιδόνα, χελιδόνων, &c. Properispomes become proparoxytone in the gen. and dat. sing., and in the nom.

dat. and acc. plur. ; but, on account of the long final syllable, paroxytone in the gen. dual and plur. ; *e. g.* *πρᾶγμα, πράγματος, πράγματι, πράγματα, πραγμάτων*. In proparoxytones, the gen. dual and plur. receive the acute accent on the penultimate ; *e. g.* *δέλεαρ, δελεάτων*.

§ 38. (37.)

INFLEXION OF THE THIRD DECLENSION.

1. As an external distinction of this from the two preceding declensions, it must be observed, that the nominative of the two first has a determinate casal termination, which is merely varied in the remaining cases ; while, in the third declension, on the contrary, separate casal terminations are affixed to the nominative, and the word is thereby increased by a syllable. The following are the casal terminations of the third declension :

Sing.	Dual.	Plur.
N. —	N. A. and V. ε.	N. ες, neut. α.
G. ος.	G. and D. οιν.	G. ων.
D. ι.		D. σι.
A. α or ν.		A. ας, — α.
V. frequently as the nom.		V. ες, — α.

2. These terminations are affixed to the primitive form of the word, which is called *the root*. But this root has remained unchanged in only

few words, as an endeavour to attain euphony and the custom of pronouncing an independent word with a full tone on the final syllable, and in such a manner that it may be easily and clearly distinguished from other words in the sentence, have given rise to various alterations of the root for the formation of the nominative.

3. The most usual changes by which the nominative has been formed from the root are as follow : (a) to the final syllable an ϵ has been affixed (which, where it occurs at the end of the nominative, is to be considered an appendage), or a T sound (δ , θ , τ) has changed into ϵ , to lighten and give rotundity to the pronunciation ; (b) a τ at the end has been dropped without further change ; (c) an ϵ has been affixed, and ν (according to § 18. 4) or even $\nu\tau$ (§ 17. *Note*), before it dropped ; (d) the original short vowel in the final syllable has passed into its corresponding long one, ϵ into η , o into ω .

4. By an attention to these given changes must the simple root to every nominative form be discovered, and according to it the declension of the word determined. But, as this cannot be done in a perspicuous and adequate manner, it is necessary that not only the nominative of a word, according to this declension, but the genitive also should be impressed on the memory ; and, to facilitate this, we here give a complete synopsis of all the terminations of this declension, with an accurate determination and distinction of the different genitives. In placing the paradigms, however, we divide all the terminations, according to an ex-

ternal resemblance or dissimilarity in the formation of cases, into two principal sections; (1) nouns in which the casual termination is affixed to an unchanged, and (2) nouns in which the casual termination is affixed to a changed nominative.

§ 39.

SYNOPSIS OF ALL THE TERMINATIONS OF NOMINATIVES IN THE THIRD DECLENSION, WITH THE FORMATION OF THE GENITIVES.

I. The termination *a* has, in the genitive, invariably *ατος*.

II. *αις* has in the gen. (1) *αιδος* in *ὁ, ἡ παῖς* (a child), and the compounds formed therefrom, as *ἄπαις* (childless), &c. ; (2) *αιτος* in *ἡ δαίς* (a repast), and *τὸ σταις* (dough).

III. *αν* has in the gen. (1) *ανος* in all substantives of this termination, and in the neuter of adjectives ; *e. g.* *μέλαν, ανος* (black) ; (2) *αντος* in the neuter of participles ; *e. g.* *δόξαν, αντος* (resolved).

IV. *αρ* has in the gen. (1) *αρος* in substantives of the masc. and fem. gender, with the exception of *ἡ δάμαρ*, gen. *δάμαρτος* (a wife).—(2) *ατος* in substantives of the neut. gender, with the exception of *ἔαρ* (spring), *νέκταρ* (nectar), *ἄλκαρ* (a defence), *εἶλαρ* (a shelter), *θενάρ* (the palm of the hand), *νῶκαρ* (laziness), and *ῥφεαρ* (mistletoe), which, although neuter, take *αρος* in the genitive.

V. *ας* has in the gen. (1) *αδος* in substantives of the fem. gen. and in adjectives that are common; *e. g.* ὁ, ἡ, *δρομάς* (running); (2) *ατος* and *ας* in neuter substantives. The usual genitive termination for these is *ατος*, which, however, frequently passes into *ας* by dropping the *τ*, and is then contracted (see § 45). Only few words have originally the genitive in *ας* without *τ*, as *δέπας*, *δέπαος* (a cup), and *σέλας*, *σέλαος* (light); (3) *αντος* in masc. substantives and participles of this termination; *e. g.* *γράψας*, *αντος* (having written); (4) *ανος* in the adjectives *μέλας* (black), and *τάλας* (miserable).

VI. *αυς* has in the gen. *αος*, in the acc. *αυν*; comp. § 43. *γραῦς*, and § 46. *ναῦς*.

VII. *ειρ* has in the gen. *ειρος*.

VIII. *εις* has in the gen. *εντος*, and, when *η* or *ο* precedes the termination, admits of contraction: *κτείς*, gen. *κτενός* (a comb), and *κλείς*, gen. *κλειδός* (a key), are excepted.

IX. *εν* occurs only in the neuter of participles and adjectives, and has in the gen. *εντος*, with the exception of the two adjectives *ἄρρην*, neut. of *ἄρρην*, (masc.), and *τέρην*, neut. of *τέρην* (tender), which have *ενος* in the genitive.

X. *ες*, used only as the neuter of adjectives in *ης*, has in the gen. *εδς*, contr. *ους*.

XI. *ευς* has, in the Attic, gen. *εως*, but in the Epic and Ionic *ηος* and *εος*.

XII. *η* occurs only in *τὸ κάρη*, gen. *κάρητος* (a head).

XIII. *ην* has in the gen. (1) *ηνος* in monosyllabic substantives and the adjectives derived from

them, but in only few polysyllabic substantives ; (2) ενος in almost all polysyllabic nouns of this termination.

XIV. ηρ has in the gen. (1) ηρος in monosyllabic substantives, and in all derivatives with the termination τηρ ; (2) ερος in polysyllabic substantives not comprehended under the above-named. Concerning such of them as drop ε in some cases, see § 40. Note 2.

XV. ης has in the gen. (1) ητος in substantives of this termination, besides adjectives of one termination, particularly all compounds in βλής, δμής, θνής, and κμής ; (2) εος, contr. ους, in all adjectives of two terminations in ης, neut. ες, and proper names which end in κλής, κράτης, μήδης, πείθης, and σθενής.

XVI. ι has in the gen. (1) ιτος in μέλι (honey), and the compounds formed from it ; (2) εος in the remaining substantives of this termination.

XVII. ιν, see XIX. (5.)

XVIII. ινς occurs only in ἡ ἔλμυς, gen. ἔλμυνθος (a worm) ; dat. plur. ἔλμυνσι.

XIX. ις has in the gen. (1) ιος, with the Attics, in only few substantives and adjectives, as ὁ κίς (a wood-worm), ἡ κόνις (dust), ἡ ὄϊς (a sheep), ὁ λάτρις (a hired servant), ὁ γάστρις (a glutton), ἡ λάκτις (a pestle for pounding), ἡ πόρις (a cow), ὁ πόσις (a husband), ἡ μῆνις (anger), ἡ τρώπις (a ship's keel), ὁ, ἡ, ἔδρις (experienced) ; but with the Ionians frequently, comp. below 6 ; (2) ιδος in the greater part of substantives not having σ before the termination ις ; (3) ιτος in ἡ χάρις (grace, thanks), and

its compounds. Also of ἡ δέμις (right), is ad-
 duced the gen. δέμιτος, for which, however, δέμιστος
 usually occurs; (4) ἰθος in ὁ, ἡ, ὄρνις (a bird), ἡ μέρις
 (a string), ἡ ἀγλίς (a seed in a head of garlic),
 ἡ δέλλις (a kind of wasp); (5) ἴνος in the following
 substantives, which, besides the termination ις,
 have partly ιν also in the nominative: ὁ δελφίς (a
 dolphin), ἡ ἀκτίς (a ray), ἡ ρίς (the nose), ὁ and ἡ
 θίς (a heap, coast), ἡ ἴς (a nerve), ἡ γλωχίς (a point),
 ὁ ἰκτίς or ἰκτίν (a kite), ἡ ἐρμίς (a bed-post), ἡ ῥηγμίς
 (a breaker), ὁ τελμίς (mud), ἡ σταμίν (a ship's rib),
 ἡ ὠδίς (pain), ἡ ὑσμίν or ὑσμίς (a battle), and in the
 proper names Ἑλευσίς, Σαλαμίς, and Τραχίς; (6) the
 Attic εως in all substantives with the terminations
 σις, ξις, ψις, besides the following: ἡ βούβρωστις
 (bulimy), ἡ δάμαλις (a heifer), ἡ δέρρις (a protecting
 cover), ἡ δῆρις (a contest), ἡ δύναμις (power), ἡ ἑπαν-
 λις (a farm), ὁ ἔχις (an adder), ἡ κίσσηρις (a pumice-
 stone), ἡ κνήστις (a scraping-knife), ὁ κόπις (a tat-
 tler), ὁ and ἡ κόρις (a bug), ἡ κύστις (a bladder),
 ὁ μάντις (a seer), and its compounds; ἡ μάρις (a mea-
 sure of six cotyles), ὁ νῆστις (fasting), ὁ ὄρχις (a
 testicle), ὁ and ἡ ὄφις (a serpent), ἡ πανήγυρις (a fes-
 tal assembly), ἡ πάρδαλις (a panther), ἡ πόλις (a
 town), and its compounds; ἡ πρύλις (an armed
 dance), ὁ πρύτανις (the president of the council),
 ἡ πίστις (fidelity), ἡ πύστις (a question), ἡ ράχις (the
 spine), ἡ σάγαρις (a battle-axe), ἡ σίλιγνις (fine wheat
 flour), ἡ σπάνις (scarcity), ἡ ὑβρις (insolence), ἡ
 ὑδραυλις (an hydraulic organ), ἡ ὕνις or ὕννις (a
 ploughshare), ἡ φάτις (a saying), ἡ φροónις (judg-
 ment). In the Epic and Ionic dialects, these

words have *ιος* or *εος* in the genitive. Respecting the acc. of the termination *ις*, see below, Note 1.

XX. *ον* has in the gen. (1) *ονος* in the neut. of adjectives; (2) *οντος* in the neut. of participles.

XXI. *ορ* has in the gen. *ορος*.

XXII. *ος* has in the gen. (1) *εος*, contr. *ους*, in all substantives of this termination; (2) *οτος* in the neut. of participles; *e. g.* *εικός*, *εκότος* (probable).

XXIII. *ους* has in the gen. (1) *οδος*, in *ὁ ποῦς* (a foot), and its compounds, as *τετράπους* (four-footed), &c.; (2) *οντος*, in *ὁ ὀδούς* (a tooth), and its compounds, together with all participles of this termination; *e. g.* *διδούς*, *δόντος* (giving); (3) *οος*, and in the acc. *ουν*, in *ὁ ἡ βοῦς* (an ox), *ὁ ῥοῦς*, (sumach), and some other monosyllabic substantives, which are usually formed according to the second contracted declension; (4) *ουντος*, in *ὁ πλακοῦς* (a cake), besides names of towns with this ending, as *Μνουῦς*, &c., and all adjectives contracted from *οεις*, as *μελιτοῦς*, gen. *μελιτοῦντος* (honied).

XXIV. *υ* has in the gen. (1) *υος* in substantives of this termination, except *τὸ ἄστυ* (a city), gen. *ἄστεος*, contr. *ἄστου*; (2) *εος* (without contraction) in neut. adjectives; *e. g.* *εὐρύς*, neut. *εὐρόν*, gen. *εὐρέος* (wide).

XXV. *υν* has in the gen. (1) *υνος* in the substantive, *ὁ μόσυν*, *ῥνος* (a tower); (2) *υντος* in neut. participles; *e. g.* *φύν*, gen. *φύντος* (grown).

XXVI. *υς* occurs only in the proper name *Τίρυνς*, gen. *Τίρυνδος*.

XXVII. *υρ* has in the gen. *υρος*.

XXVIII. *υς* has in the gen. (1) *υος* in most sub-

stantives of this termination ; (2) υδος in ὁ ἑπῆλυς (a foreigner), ἡ δαγύς, ὑδος (a wax-puppet), ἡ χλαμύς (a mantle), and ἡ κροκύς (a flock) ; (3) υθός in ἡ κόρυς (a helmet), ὁ κώμυς, ὑθός (a bunch) ; (4) εως in ὁ πέλεκυς (an axe), ἡ πῆχυς (a cubit), ὁ πρέσβυς (an ambassador) ; (5) εος in adjectives of this termination ; (6) υντος in participles of this termination. Respecting the acc. of the termination υς, see below, Note 1.

XXIX. ω has in the gen οος, contr. ους.

XXX. ων has in the gen. (1) ωνος in monosyllabic substantives and in polysyllables of the mas. gen., whose nominative is accented on the final syllable ; together with the following individual words : ἡ αἶλων (a thrashing-floor), ἡ βλήχων or γλήχων (penny-royal), ὁ δόλων (a hidden dagger), ὁ κήλων (the lever of a well), ὁ κόκκων (a pomegranate kernel), ὁ κρότων (palma-Christi), ὁ κώδων (a bell), ὁ κώθων (a mug), ὁ κύφων (a crooked piece of wood), ἡ μήκων (a poppy), ὁ Λάκων (a Lacedemonian), ὁ ῥώθων (a nostril), ὁ σπάδων (an eunuch), and ὁ τρίβων (a worn-out mantle). On the contrary, some oxytone masculines have ονος in the genitive, and are therefore to be considered as exceptions from the general rule ; e. g. ὁ ἡγεμών (a leader), ὁ κηδεμών (a guardian), ὁ ἀλεκτρονών (a cock), ὁ κανών (a rule), ὁ Παφλαγών, ὁ Μακεδών. (2) ονος in masc. substantives, whose nominative has the acute on the penultimate, with the exception of those already enumerated under (1), besides all feminines having the acute on the final syllable of the nominative, and all adjectives of two terminations in ων, neut.

ον; (3) οντος in all participles, together with the adjectives ἐκών (willing), and ἄκων (unwilling); and in some substantives, as ὁ γέρων (an old man), ὁ δράκων (a dragon), ὁ λέων (a lion), ὁ θεράπων (a servant), ὁ Ἀχέρων, ὁ κνώδων (the projecting tooth of a hunting-spear), ὁ ἄκων (a javelin), ὁ τένων (a tendon).

XXXI. ωρ has in the gen. (1) ωρος in monosyllabic substantives, and in ὁ μίστωρ (an adviser), τὸ πέλωρ (a monster); (2) ορος in polysyllabic substantives.

XXXII. ως has in the gen. (1) ωος in ὁ δμῶς and ὑποδμῶς (a slave), ὁ θῶς (a jackal), ὁ πάτρως and ὁ μήτρως (an uncle); (2) οος, contr. ους, in substantives of the fem. gen.; (3) ωτος in substantives of the masc. and neut. gen., and in compound adjectives with the termination βρώς or χρώς; (4) οτος in participles of this termination; *e. g.* τεθνηκώς, κότος (dead).

XXXIII. The terminations ξ and ψ have an ε annexed to the root, which, in the formation of cases, must be again thrown out; hence, words in ξ take for the gen. κος, γος, or χος; and those in ψ, πος, βος, or φος: the *tenuis*, however, occurs most frequently, so that κος is the usual genitive termination for words in ξ, and πος for those in ψ. It is yet particularly to be observed, that those, which have γ before ξ in the nominative, take γγος in the genitive, with the exception of ὁ, ἡ, λύγξ, gen. λυγός (a lynx); on the contrary, ἡ λύγξ, gen. λύγγος (a hiccough). Some substantives, with the termination ξ, insert τ before the casual termination, and take κτος for the gen.;

namely, ὁ ἄναξ, ἄνακτος (a king), ὁ χειρώναξ, νακτος (a mechanic), ἡ νύξ, νυκτός (night), and compounds ending in γαλαξ, as ὁμογάλαξ, λακτος (a foster-brother). The word ἡ ἀλώπηξ (a fox) shortens the long vowel of the final syllable, and has ἀλώπεκος in the genitive.

Note 1. In words with the terminations *ις*, *υς*, *αυς*, and *ους*, the accus. sing. is formed by annexing *ν*, and that without exception in those which have a vowel before the casual termination; consequently, in *ις*, gen. *ιος* or *εως*; in *υς*, gen. *υος*, *εος*, and *εως*; in *αυς* invariably; and in *ους*, gen. *οος*. On the contrary, if a consonant enters before the casual termination, oxytones always retain *α* in the accusative; but those differently accentuated either exclusively take *ν* or interchange it with *α*; *e. g.* ἡ κρηπίς, gen. κρηπίδος, acc. κρηπίδα (a foundation); on the contrary, ὄρνις, gen. ὄρνιθος, acc. ὄρνιν and ὄρνιθα (a bird).

Note 2. The vocative sing. has usually the same form with the nominative. A particular form for this case occurs only in the following terminations: (a) the terminations *ις*, *υς*, and *ευς*, drop *ς* in the vocative; *e. g.* μάντι (from μάντις), πρέσβυ (from πρέσβυς), βασιλεῦ (from βασιλεύς). So also the words βοῦς, γραῦς, and παῖς; thus, βοῦ, γραῦ, παῖ: (b) the termination *ας* (gen. *αντος* and *ανος*) forms the voc. in *αν*, the termination *εις* of subst. and adj. in *εν*; *e. g.* μέλαν (from μέλας), γίγαν (from γίγας), χαρίεν (from χαρίεις): (c) words which have *η* or *ω* in the final syllable of the nominative, and adopt the corresponding short *ε* or *ο* before the casual termination, retain the short vowel in the vocative; namely, those in *ης* invariably, and the rest when their nom. is not oxytone; *e. g.* ἀσεβές (from ἀσεβής); on the contrary, λιμήν (nom. and voc.), μήτηρ (from μήτηρ), γέρον (from γέρων), ῥήτορ (from ῥήτωρ). The words πατήρ, ἀνήρ, and δαήρ, although oxytone, nevertheless take the short vowel in the voc., and draw back the accent to the penultimate syllable; thus, πάτερ, ἄνερ, δάερ. The word σωτήρ, which retains the long vowel in its other cases, forms the voc. σώτερ, with the accent likewise drawn back: (d) feminines in *ώ* and *ώς* form the voc. in *οῖ*; *e. g.* αἰδῶ (from αἰδώς).

Note 3. From the rules given for the formation of the vocative participles are to be excepted, which have all but one form for the nom. and voc.

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Note 4. The dative plural, with a few exceptions, which will be given in the proper place, is formed according to the analogy of the other cases, with the application of the rules assigned for the change of consonants, to which reference is made in the paradigms. As a peculiarity, it is only to be remarked, that the terminations *εως* and *αως* retain their diphthong in the dative plural, and consequently form this case in *εοσι* and *αοσι*.

Note 5. The neuters of this declension also have three similar cases, which in the plural likewise terminate in *α*.

§ 40. (38 and 39.)

PARADIGMS TO THE THIRD DECLENSION.

I. Nouns in which the casual terminations are annexed to an unchanged nominative :

1. without the addition of a letter.

Hereto belong the terminations *αν*, *ειρ*, *ορ*, *υν*, *υρ*, which are inflected throughout in this simple manner. But words with the terminations *αρ*, *ην*, *ηρ*, *υ*, *ω*, *ων*, *ωρ*, partly annex the casual terminations to an unchanged and partly to a changed nominative.

Sing.

ὁ, a starling. ὁ, a war-song. ὁ, a Greek. ὁ, a shoot. τὸ, a tear.

N. ψάρ	παιάν	"Ελλην	κλών	δάκρυ
G. ψαρ-ός	παιᾶν-ος	"Ελλην-ος	κλων-ός	δάκρυ-ος
D. ψαρ-ί	παιᾶν-ι	"Ελλην-ι	κλων-ί	δάκρυ-ι
A. ψᾶρ-α	παιᾶν-α	"Ελλην-α	κλῶν-α	δάκρυ
V. ψάρ	παιάν	"Ελλην	κλών	δάκρυ

Dual.

N. A. & V. ψᾶρ-ε	παιᾶν-ε	"Ελλην-ε	κλῶν-ε	δάκρυ-ε
G. & D. ψαρ-οῖν	παιᾶν-οιν	"Ελλήν-οιν	κλων-οῖν	δακρύ-οιν

Plur.

N. ψᾱρ-ες	παιᾱν-ες	"Ελλην-ες	κλῶν-ες	δάκρυ-α
G. ψαρ-ῶν	παιάν-ων	"Ελλήν-ων	κλων-ῶν	δακρύ-ων
D. ψαρ-σί	παιᾱ-σι *	"Ελλη-σι *	κλω-σί *	δάκρυ-σι
A. ψᾱρ-ας	παιᾱν-ας	"Ελλην-ας	κλῶν-ας	δάκρυ-α
V. ψᾱρ-ες	παιᾱν-ες	"Ελλην-ες	κλῶν-ες	δάκρυ-α

2. with the addition of a letter.

Hereto belong the termination α, which invariably, and the termination ι, which partially joins the casual terminations to an unchanged nominative by means of τ.

Sing.

Dual.

Plur.

τὸ, a deed.

N. πρᾱγμα	N. A. & V. πράγμα-τε	N. πράγμα-τα
G. πράγμα-τος	G. & D. πραγμά-τοιιν	G. πραγμά-των
D. πράγμα-τι		D. πράγμα-σι †
A. πρᾱγμα		A. πράγμα-τα
V. πρᾱγμα		V. πράγμα-τα

Sing.

Dual.

Plur.

τὸ, honey.

N. μέλι	N. A. & V. μέλι-τε	N. μέλι-τα
G. μέλι-τος	G. & D. μελί-τοιιν	G. μελί-των
D. μέλι-τι		D. μέλι-σι †
A. μέλι		A. μέλι-τα
V. μέλι		V. μέλι-τα

* According to § 18. 4.

† According to § 17. 3.

Note 1. Herewith are also to be classed the words enumerated § 39. XXX. 6. which terminate in *ων*, and take *τ* before the casual termination. These, however, in annexing the casual terminations, change at the same time the long vowel of the final syllable into its corresponding short one, with the exception of such as have the circumflex on the final syllable of the nominative, and are properly contracted; *e. g.* *Ξενοφῶν* (instead of *Ξενοφάων*), gen. *Ξενοφῶντος*.

Sing.	Dual.	Plur.
	ὁ, a lion.	
N. λέων	N. A. & V. λέον-τε	N. λέον-τες
G. λέον-τος	G. & D. λεόν-τοιιν	G. λεόν-των
D. λέον-τι		D. λέουσι *
A. λέον-τα		A. λέον-τας
V. λέων		V. λέον-τες

II. Nouns in which the casual terminations are annexed to a changed nominative :

1. by shortening the vowel in the final syllable of the nominative.

Hereto belong the greater part of nouns in *ην*, *ηρ*, *ω*, *ων*, *ωρ*.

Sing.			
ὁ, a shepherd.	ὁ, ether.	ὁ, a deity.	ὁ, an orator.
N. ποιμήν	αἰθήρ	δαίμων	ῥήτωρ
G. ποιμέν-ος	αἰθέρ-ος	δαίμον-ος	ῥήτορ-ος
D. ποιμέν-ι	αἰθέρ-ι	δαίμον-ι	ῥήτορ-ι
A. ποιμέν-α	αἰθέρ-α	δαίμον-α	ῥήτορ-α
V. ποιμήν	αἰθήρ	δαῖμον	ῥῆτορ

Dual.			
N. A. & V. ποιμέν-ε	δαίμον-ε	ῥήτορ-ε	
G. & D. ποιμέν-οιν	δαιμόν-οιν	ῥητόρ-οιν	

* Instead of *λέοντσι*, according to § 17, Note 1.

Plur.

ὁ, a shepherd.	ὁ, a deity.	ὁ, an orator.
N. ποιμέν-ες	δαίμον-ες	ῥήτορ-ες
G. ποιμέν-ων	δαίμόν-ων	ῥητόρ-ων
G. ποιμέ-σι *	δαίμο-σι †	ῥήτορ-σι
A. ποιμέν-ας	δαίμον-ας	ῥήτορ-ας
V. ποιμέν-ες	δαίμον-ες	ῥήτορ-ες

Note 2. Some words with the termination *ηε* throw out *ε* from the gen. and dat. sing., but are regularly inflected in the remaining cases, excepting the dat. plural, which likewise rejects the *ε*, and inserts *α* before the casual termination.

Sing.	Dual.	Plur.
	ὁ, a father.	
N. πατήρ	N. A. & V. πατέρ-ε	N. πατέρ-ες
G. πατρ-ός	G. & D. πατέρ-οιν	G. πατέρ-ων
D. πατρ-ί		D. πατρ-ά-σι
A. πατέρ-α		A. πατέρ-ας
V. πάτερ		V. πατέρ-ες

In this manner are declined, besides the ad-
duced example, only ἡ μήτηρ, a mother; ἡ θυγάτηρ,
a daughter; ἡ γαστήρ, the belly; ἡ Δημήτηρ.

Note 3. In the Epic dialect great license prevails in the forms of the words here enumerated, so that *ε* can be either rejected or admitted in all the oblique cases; *e. g.* θυγατέρες and θυγάτρες, θυγατέρα and θυγάτρα, &c. In the accentuation also of these words many irregularities occur, which may be reduced under the following heads: (a) forms, in which *ε* is not rejected, always have the accent on this *ε*; *e. g.* θυγατέρες, θυγατέρας, μητέρα: (b) in forms where *ε* is rejected, the accent stands on the termi-

* Instead of λέοντι, according to § 17, Note 1.

† According to § 18. 4.

nation, and in the dat. plur. on the inserted *a* ; *e. g.* μητρός, μητρί, μητράσι. Except from these all the syncopised forms of Δημήτηρ, in which the accent stands on the antepenultimate syllable ; thus, Δήμητρος, Δήμητρι, Δήμητρα, and the Epic forms Δύγατρα, Δύγατρες, Δύγατρας : (c) in the vocative the accent recedes to the radical syllable ; *e. g.* πάτερ, Δύγατερ, Δήμητερ.

2. After the rejection of the final letter (ς) of the nominative.

All nouns whose final letter is ξ or ψ, and several of those which terminate in ας, ις, υς, and ως, are declined in this manner :

Sing.

ὁ, a crow.	ἡ, a storm.	ὁ, a wood-worm.	ὁ, a jackal.
N. κόραξ	λαῖλαψ	κίς	ῥώς
G. κόρακ-ος	λαῖλαπ-ος	κι-ός	ῥω-ός
D. κόρακ-ι	λαῖλαπ-ι	κι-ί	ῥω-ί
A. κόρακ-α	λαῖλαπ-α	κία or κίν	ῥω-α
V. κόραξ	λαῖλαψ	κίς	ῥώς

Dual.

N. A. & V. κόρακ-ε	λαῖλαπ-ε	κί-ε	ῥω-ε
G. & D. κοράκ-οιν	λαίλαπ-οιν	κι-οῖν	ῥω-οῖν

Plur.

N. κόρακ-ες	λαῖλαπ-ες	κί-ες	ῥω-ες
G. κοράκ-ων	λαίλαπ-ων	κι-ῶν	ῥω-ων
D. κόραξι *	λαίλαψι †	κι-σί	ῥω-σί
A. κόρακ-ας	λαῖλαπ-ας	κί-ας	ῥω-ας
V. κόρακ-ες	λαῖλαπ-ες	κί-ες	ῥω-ες

* According to § 17. 2.

† According to § 17. 1.

3. After the rejection of the final letter of the nominative, and with additions before the casual termination.

All terminations hereto belonging reject the *ς* of the nominative, and then take before the casual termination a *T* sound, or an *ν*, or even *ντ*. To the first class belong the terminations *ας*, *αις*, *εις*, *ης*, *ις*, *υς*, *ως*, and *ους*; to the second, *ις* and *εις*; and to the third, *ας*, *εις*, and *ους*.

Sing.

τὸ, a prodigy. ὁ, ἡ, a child. ἡ, contention. ἡ, a helmet. ὁ, a foot.

N. τέρας	παῖς	ἔρις	κόρυς	ποῦς
G. τέρα-τ-ος	παι-δ-ός	ἐρι-δ-ος	κόρυ-θ-ος	πο-δ-ός
D. τέρα-τ-ι	παι-δ-ί	ἐρι-δ-ι	κόρυ-θ-ι	πο-δ-ί
A. τέρας	παῖ-δ-α	ἐρι-ν	κόρυ-θ-α or κόρυν	πό-δ-α (ποῦν)
V. τέρας	παῖ	ἐρις & ἐρι	κόρυς	ποῦ

Dua.

N. A. & V. τέρα-τ-ε	παῖ-δ-ε	ἐρι-δ-ε	κόρυ-θ-ε	πό-δ-ε
G. & D. τερά-τ-οιν	παι-δ-οῖν	ἐρί-δ-οιν	κορύ-θ-οιν	πο-δ-οῖν

Plur.

N. τέρα-τ-α	παῖ-δ-ες	ἐρι-δ-ες	κόρυ-θ-ες	πό-δ-ες
G. τερά-τ-ων	παί-δ-ων	ἐρί-δ-ων	κορύ-θ-ων	πο-δ-ῶν
D. τέρα-σι *	παι-σί *	ἐρι-σί *	κόρυ-σι *	πο-σί *
A. τέρα-τ-α	παῖ-δ-ας	ἐρι-δ-ας	κόρυ-θ-ας	πό-δ-ας
V. τέρα-τ-α	παῖ-δ-ες	ἐρι-δ-ες	κόρυ-θ-ες	πό-δ-ες

* According to § 17. 3.

Sing.

ὁ, a giant.	ὁ, a comb.	ἡ, a nose.	ὁ, a tooth.
N. γίγας	κτεῖς	ῥίς	ὀδοός
G. γίγα-ντ-ος	κτε-ν-ός	ῥι-ν-ός	ὀδό-ντ-ος
D. γίγα-ντ-ι	κτε-ν-ί	ῥι-ν-ί	ὀδό-ντ-ι
A. γίγα-ντ-α	κτέ-ν-α	ῥι-ν-α	ὀδό-ντ-α
V. γίγαν	κτέν	ῥίν	ὀδοός

Dual.

N. A. & V. γιγᾶ-ντ-ε	κτέ-ν-ε	ῥι-ν-ε	ὀδό-ντ-ε
G. & D. γιγά-ντ-οιν	κτε-ν-οῖν	ῥι-ν-οῖν	ὀδό-ντ-οιν

Plur.

N. γίγα-ντ-ες	κτέ-ν-ες	ῥι-ν-ες	ὀδό-ντ-ες
G. γιγά-ντ-ων	κτε-ν-ῶν	ῥι-ν-ῶν	ὀδό-ντ-ων
D. γιγᾶ-σι *	κτε-σί †	ῥι-σί †	ὀδοῦσι *
A. γίγα-ντ-ας	κτέ-ν-ας	ῥι-ν-ας	ὀδό-ντ-ας
V. γίγα-ντ-ες	κτέ-ν-ες	ῥι-ν-ες	ὀδό-ντ-ες

OBSERVATIONS.

1. On the quantity. The casual terminations *a*, *ας*, and *ι*, are here invariably short. Also the doubtfuls *a*, *ι*, *ν*, when they stand before the casual termination, are generally short, the terminations *ᾱνος*, *ῑνος*, *ῡνος*, formed from substantives, being alone always long. Of the rest see § 8.

2. On the dialects. (a) In this declension also Epic writers frequently lengthen the dual termination into *οιν*; *e. g.* ποδοῖν for ποδοῖν. (b) Besides the termination *σι* or *σιν*, the dat. plur. has

* § 17. Note 1.

† § 18. 4.

in Epic also *σσι*, *σσιν*, and *εσσι*, *εσσιν*, which are interchanged according to the exigency of the verse ; *e. g.* from *βέλος*, dat. plur. *βέλεσι*, or *βέλεσσι*, or *βελέεσσι*—from *κόρυς*, *κορύθεσσι*—from *πούς*, *ποσί*, or *ποσσί*, or *πόδεσσι*. (c) The appended syllables *φι* or *φιν* are used by Homer in some words of this declension for forming the gen. and dat. plur. ; *e. g.* *ναῦφι* or *ναῦφιν* (as gen. plur. of *ναῦς*), *κοτυληδόνοφιν* (gen. plur. of *κοτυληδών*) ; and, with *σ* inserted, *ὄρεσφιν*, *ὄχεςφιν*, and *στήθεσφιν* (from *ὄρος*, *ὄχος*, and *στήθος*).



CONTRACTED DECLENSION.

§ 41. (40.)

1. Here, also, when a vowel stands immediately before the casual terminations, contraction generally, though not invariably, takes place.

2. This contraction, however, sometimes deviates from the rules above (§ 21.) adduced. The principal ground of such deviation lies in the rule, that the contracted accusative plural of the third declension is invariably formed like the contracted nominative plural.

§ 42. (41.)

1. The terminations *ης*, *ες*, *ος*, *ω*, and *ως*, are universally contracted.

Sing.

ἡ, a trireme.

τὸ, a wall.

ἡ, an echo.

ἡ, shame.

N. τριήρης	τείχος	ἡχώ	αἰδώς
G. τριήρεος τριήρους	τείχεος-χους	ἡχόος ἡχοῦς	αἰδόος αἰδοῦς
D. τριήρεϊ τριήρει	τείχεϊ τείχει	ἡχοϊ ἡχοϊ	αἰδοϊ αἰδοϊ
A. τριήρεα τριήρη	τείχος	ἡχόα ἡχώ	αἰδόα αἰδώ
V. τριήρες	τείχος	ἡχοϊ	αἰδοϊ

Dual.

N. A. V. τριήρεε τριήρη	τείχεε τείχη	Dual and plur. as in the termination <i>ος</i> of the second declension
G. D. τριηρέοιν τριηροῖν	τειχέοιν τειχοῖν	

Plural.

Nom.	τριήρεις	τριήρεις	τείχεα	τείχη
Gen.	τριηρέων	τριηρῶν	τειχέων	τειχῶν
Dat.	τριήρεσι		τείχεσι	
Acc.	τριήρεας	τριήρεις	τείχεα	τείχη
Voc.	τριήρεις	τριήρεις	τείχεα	τείχη

Note 1. The terminations *ης* and *ες* belong to adjectives; and *ες*, except in the three similar cases of the singular, where this termination remains unchanged, is declined perfectly like the termination *ος*.

Note 2. The following is to be observed of the differences of dialect in these terminations: (a) in the termin. *ω* and *ως* the Epic and Ionic dialects have always the contracted forms, with the exception of *χρώς*, gen. *χροός*, which is not subject to contraction: (b) in *ης*, *ες*, and *ος*, the Epic interchanges the resolved with the contracted forms; yet it is to be observed, that the acc. plur. in *εας* never, and the gen. plur. which sometimes remains open also with the Attics, only then undergoes contraction in Epic, when *ε* follows another vowel. Also the termination *εα* of the acc. sing. and neutr. plur. usually remains without contraction, but is often pronounced with synizesis. The genitive termination *εος* is contracted only in some substantives in *ος*, partly into *ους*, partly into *ευς*; e. g. *ἑρέβευς*, *θάμβευς* (from *ἔρεβος* and *θάμβος*). In the remaining cases Homer interchanges the contracted and resolved forms.

Note 3. Deviations in reference to the accent are: (a) that the acc. of the termination ω is marked with the acute, although, on account of its contraction from $\acute{\omicron}a$, it should receive the circumflex: (b) compound adjectives in $\acute{\eta}\theta\eta\varsigma$ formed from $\acute{\eta}\theta\omicron\varsigma$, retain the accent on the penultimate syllable, even in the contracted form of the gen. plur.; *e. g.* $\sigma\upsilon\nu\acute{\eta}\theta\omega\nu$, $\kappa\alpha\kappa\omicron\acute{\eta}\theta\omega\nu$, for $\sigma\upsilon\nu\eta\theta\acute{\epsilon}\omega\nu$, $\kappa\alpha\kappa\eta\theta\acute{\epsilon}\omega\nu$.

2. When a vowel stands before the terminations $\eta\varsigma$, $\epsilon\varsigma$, and $\omicron\varsigma$, the Attics contract ϵa of the acc. sing. and neutr. plur. not into η , but a ; *e. g.* $\kappa\lambda\acute{\epsilon}\omicron\varsigma$ (glory), pl. $\kappa\lambda\acute{\epsilon}a$ — $\kappa\lambda\acute{\epsilon}a$, $\acute{\upsilon}\gamma\acute{\eta}\varsigma$ (sound), acc. $\acute{\upsilon}\gamma\acute{\iota}a$ — $\acute{\upsilon}\gamma\acute{\iota}a$.

3. Proper names ending in $\kappa\lambda\acute{\epsilon}\eta\varsigma$, contr. $\kappa\lambda\acute{\eta}\varsigma$, are doubly contracted by the Attics; *e. g.*

Nom.	Ἡρακλέης		Ἡρακλῆς
Gen.	Ἡρακλέους	Ἡρακλέους	Ἡρακλοῦς
Dat.	Ἡρακλέϊ	Ἡρακλεί	Ἡρακλεῖ
Acc.	Ἡρακλέα	Ἡρακλέα	
Voc.	Ἡράκλεες	Ἡράκλεις	(Ἡρακλες)

Note 4. Epic writers in such words contract $\epsilon\epsilon$ into η , and leave the casual termination unchanged; thus they decline Ἡρακλέης , gen. Ἡρακλῆος , dat. Ἡρακλῆϊ , acc. Ἡρακλῆα , voc. Ἡράκλεις . In the adjective forms of this kind the contraction fluctuates between η and $\epsilon\iota$; *e. g.* from $\acute{\alpha}\gamma\alpha\kappa\lambda\epsilon\acute{\eta}\varsigma$, gen. $\acute{\alpha}\gamma\alpha\kappa\lambda\eta\omicron\varsigma$ —from $\acute{\epsilon}\ddot{\upsilon}\kappa\lambda\epsilon\acute{\eta}\varsigma$, acc. pl. $\acute{\epsilon}\ddot{\upsilon}\kappa\lambda\epsilon\acute{\iota}a\varsigma$ —from $\acute{\epsilon}\ddot{\upsilon}\rho\acute{\rho}\epsilon\acute{\eta}\varsigma$, gen. $\acute{\epsilon}\ddot{\upsilon}\rho\acute{\rho}\epsilon\acute{\iota}o\varsigma$.— $\Sigma\pi\acute{\epsilon}o\varsigma$ (a cave), dat. $\sigma\pi\acute{\eta}\iota$, dat. pl. $\sigma\pi\acute{\eta}\epsilon\sigma\sigma\iota$ and $\sigma\pi\acute{\epsilon}\epsilon\sigma\sigma\iota$, occurs as the only neuter with the termination $\epsilon o\varsigma$, which is treated like the above-named words. Its remaining cases, however, as in others of this kind, are formed from a lengthened collateral form in $\epsilon\iota o\varsigma$; *e. g.* gen. $\sigma\pi\epsilon\acute{\iota}o\upsilon\varsigma$, gen. pl. $\sigma\pi\epsilon\acute{\iota}\omega\nu$. So, besides this, Homer has also $\chi\rho\acute{\epsilon}o\varsigma$ and $\chi\rho\acute{\epsilon}\iota o\varsigma$ (a debt), and $\delta\epsilon\acute{\iota}o\upsilon\varsigma$ as gen. of $\delta\acute{\epsilon}o\varsigma$ (fear).

4. Some words with the termination $\omega\nu$, gen. $\omicron\nu o\varsigma$ and $\omega\nu o\varsigma$, reject ν before the termination in many cases, and then undergo a contraction, by which they are assimilated to forms derived from the terminations ω and $\omega\varsigma$. This takes place most frequently in the acc. sing. and in the nom.

acc. and voc. plur. of comparatives with the termination *ων*.

Singular.

Nom. *μείζων*, neutr. *μείζον*.

Gen. *μείζονος*.

Dat. *μείζονι*

Acc. *μείζονα* and *μείζω*, neutr. *μείζον*.

Plural.

Nom. *μείζονες* and *μείζους*, neutr. *μείζονα* and *μείζω*.

Gen. *μειζόνων*.

Dat. *μείζοσι*.

Acc. *μείζονας* and *μείζους*, neutr. *μείζονα* and *μείζω*.

Voc. *μείζονες* and *μείζους*, — *μείζονα* and *μείζω*.

Note 5. Substantives of this formation occur for the most part only in single forms, chiefly the acc. sing.; e. g. *εἰκώ* for *εἰκόνα* (from *εἰκών*, an image), *Ἀπόλλω* for *Ἀπόλλωνα*, *Ποσειδῶ* for *Ποσειδῶνα*, *κυκεῶ* for *κυκεῶνα* (from *κυκεών*, a mixed drink), *ἄλω* for *ἄλωνα* (from *ἄλων*, a thrashing-floor). Examples of the formation of other cases in this manner are *ἀηδοῦς* for *ἀηδόνος* (from *ἀηδών*, a nightingale), *χελιδοῖ* for *χελιδόνη* (from *χελιδών*, a swallow).

§ 43. (42.)

1. A considerable number of words with the terminations *ις*, *ι*, *υς*, *υ*, retain their proper vowel only in the acc. and voc. sing., substituting *ε* for it in all the remaining cases, and words in *ις* and *υς* then take in the genitive termination an additional *ω*, which in reference to the accent, however, is considered as short, like *ω* in the gen. plur. of these words. The neuters in *ι* and *υ* form their genitive in the usual manner.

	Sing.	Plur.	Sing.	Plur.
	ή, a town.		τὸ, a city.	
N.	πόλις	πόλεις	ἄστν	ἄστη
G.	πόλεως	πόλεων	ἄστεος	ἄστέων
D.	πόλει	πόλεσι	ἄστει	ἄστεσι
A.	πόλιν	πόλεις	ἄστν	ἄστη
V.	πόλιν	πόλεις	ἄστν	ἄστη

Dual.

N. A. V.	πόλεε	ἄστεε
G. D.	πόλεων	ἄστέοιν

Note 1. Besides the dual termination *ων*, examples are also found of the usual termin. *οιν* in words belonging to this class. The poets frequently adopt the usual termin. *ος*, instead of *ως*, for the genitive singular.

Note 2. In the Epic and Ionic dialects the terminations *ις* and *ι* retain *ι* through all the cases, and contract it always with *ι* of the casual termination in the dative singular, and frequently with *ε* and *α* of the nom. and acc. plur., into *ι*; e. g. ἄκοιτις (a wife), gen. ἀκοίτιος, dat. ἀκοίτι, nom. plur. ἀκοίτιες and ἀκοίτις, acc. ἀκοίτιας and ἀκοίτις.

Note 3. Of the change of *ι* into *ε* Homer furnishes only single traces, as in πόσει (Il. 5, 71.) and πόσει (Od. 11, 430. and only twice besides), as dat. of πόσις (a husband), and a few other words, but most clearly in the word πόλις, of which we here compare together the different forms occurring in Homer.

	Sing.	Plur.
Nom.	πόλις.	πόλιες, πόλῃες.
Gen.	πόλιος (πόλεος), πόλῃος.	πολίων (πόλεων).
Dat.	πόλει, πόλεϊ, πόλῃ.	πολίεσσι.
Acc.	πόλιν.	πόλιας *, πόλεις, πόλῃας.

2. Words in *υς*, which retain *υ* before the casual termination, are contracted by the Attics in the nom. acc. and voc. plur. only; e. g. ὁ ἰχθύς (a

* To be pronounced also with synizesis as dissyllabic, Od. 8, 560.

fish), gen. ἰχθύος. plur. N. A. V. ἰχθύς for ἰχθύες, ἰχθύας.

Note 4. In the Epic dialect the dat. sing. of these words is usually contracted; *e. g.* ὀρχηστῷ (dat. of ὀρχηστές, a dance). The nom. plur. is used by Epic writers invariably uncontracted, but the acc. mostly suffers contraction in the usual manner.

3. The words βούς (an ox), and γράς (a matron), also admit of contraction in the nom. acc. and voc. plur. only.

Sing. N. βούς. G. βοός. D. βοί. A. βούν. V. βού.
 Plur. N. A. V. βούς (βόες, βόας). G. βοῶν. D. βουσί.
 Sing. N. γράς. G. γράός. D. γράί. A. γράυν. V. γράϋ.
 Plur. N. A. V. γράς (γράες, γράας). G. γραῶν. V. γραυσί.

Note 5. The Epic dialect interchanges the resolved forms βόας and βόεσσι with the contracted βούς and βουσί. For the nominative βόες only is used, as sometimes even by the Attics. The Epic form for γράς is γρηύς. dat. γρηί, voc. γρηύ and γρηϋ. For βούς and βούν the Dorians have βῶς and βῶν.

§ 44. (43.)

The termination εὔς takes ω in the genitive sing.; and in the dat. sing. and nom. and acc. plur. admits of regular contraction.

Sing.	Dual.	Plur.
	ὁ, a king	
N. βασιλεύς	N. A. V. βασιλέε	βασιλεῖς
G. βασιλέως	G. D. βασιλέοιν	βασιλέων
D. βασιλεῖ		βασιλεῶσι
A. βασιλέᾱ		βασιλέας & βασιλεῖς
V. βασιλεῦ		βασιλεῖς

Note 1. In the acc. plur. contraction usually does not take place. Besides εῖς the old Attic dialect possesses a collateral form in ῆς for the nom. and voc. plur.; *e. g.* Πλαταιῆς for Πλαταιεῖς. The poets sometimes contract also the acc. sing. εα into ῆ. Of the acc. plur. the resolved form έας is much more usual than the contracted εῖς. The voc. sing. always circumflexes the final syllable.

Note 2. Most substantives, which have a vowel before the termination ενς, contract ε in the gen. and acc. sing. and in the acc. plur. with the casual termination, and then circumflex the termination; *e. g.* Εὐβοεύς (an inhabitant of Euboea), gen. Εὐβοῶς, acc. Εὐβοᾶ, acc. plur. Εὐβοᾶς.

Note 3. The Epic and Ionian writers form for the termination εῖς the gen. in ῆος, and retain η through all the cases, except the voc. sing. and dat. plur., where the diphthong εν remains; *e. g.* βασιλεύς, βασιλῆος, βασιλῆϊ, βασιλῆα, βασιλεῦ, plur. βασιλῆες, &c. In proper names, on the contrary, the short vowel frequently remains before the termination; *e. g.* Τυδεύς, Τυδέος, Τυδέϊ, Τυδέα.

§ 45. (44.)

1. Some neuters in ας throw away τ before the casual termination, and then undergo contraction.

Sing.

τὸ, a horn.

N. A. V. κέρας

G. κέρατος, κέραος, κέρως

D. κέρατι, κέραϊ, κέρα

Dual.

N. A. V. κέρατε, κέραε, κέρα

G. D. κεράτοιιν, κεράοιν, κερῶιν.

Plur.

N. A. V. κέρατα, κέραα, κέρα

G. κεράτων, κεράων, κερῶν

D. κέρασι

Note 1. Besides κέρας, the word τέρας (a prodigy) alone admits these changes, and that only in the plural with the Attics. The words γέρας (an honourable gift), γῆρας (old age), and κρέας (flesh), are used only in this manner, and never take τ before the casual termination. Δέπας (a cup), and σέλας (splendour), which have also αος in the gen., admit of contraction only in the dat. sing. and in the nom. and acc. plur.; *e. g.* δέπα for δέπαϊ, and σέλα for σέλαα.

Note 2. In Epic the gen. of these words is never contracted, the dat. only sometimes, but the nom. and acc. plur. constantly. The Ionic dialect frequently changes α before the casual termination into ε, and even in certain words the Epic and Ionic dialects have only the form with ε, namely in βρέτας (an image), κῶας (a fleece), οὔδας (the ground), which in the genitive are βρέτεος, κώεος, and οὔδεος.

2. In like manner some words also with the termination ως, gen. ωτος, reject τ, and adopt contraction. Yet such forms occur for the most part only with the poets; *e. g.* ἰδρώς, gen. ἰδρῶτος, dat. ἰδρῶτι and ἰδρῶ, acc. ἰδρῶτα and ἰδρῶ—χρώς, gen. χρωτός, dat. χρωτί and χρωῶ.

§ 46. (45.)

ANOMALOUS SUBSTANTIVES OF THE THIRD DECLENSION.

Ἄνθρω, ὁ a man, G. ἀνέρος, [according to § 40. *Note 2.* ἀνρός, and according to § 15. *Note 4.* ἀνδρός, D. ἀνδρί, A. ἄνδρα, V. ἄνερ, D. Pl. ἀνδράσι. The Epic dialect interchanges the use of the two forms; *e. g.* ἀνέρι and ἀνδρί, ἀνέρες and ἄνδρες; and, besides the usual dat. pl. ἀνδράσι has also the form ἄνδρεσσι.

Γάλα, τ, milk, G. γάλακτος, D. γάλακτι, A. γάλα.

Γόνυ, τὸ, the knee, G. γόνατος, D. γόνατι, A. γόνυ, &c. Besides these are found in Ionic the lengthened forms γούνατος, &c., but the Epic form is G. γουνός, D. γουνί, Pl. N. γούνα, G. γούνων, D. γούνασι and γούνεσσι.

Γυνή, ἡ, a woman, G. γυναικός, D. γυναικί, A. γυναικα, V. γύναι; Pl. N. γυναιῖκες, G. γυναικῶν, D. γυναιζί, A. γυναιῖκας (so that the accentuation follows the rule given § 17. B. 1. for monosyllabic substantives).

Δόρυ, τὸ, a spear, G. δόρατος, δούρατος, δουρός, also δορός, D. δόρατι, δούρατι, δουρί, and δορί, A. δόρυ, &c. (Comp. γόνυ and the definitions there given for the dialects.) The forms δορός and δορί belong to the Attic poets.

Ζεύς, ὁ, Jupiter, G. Διός, D. Διί, A. Δία, V. Ζεῦ. The collateral forms, G. Ζηνός, D. Ζηνί, A. Ζήνα, are less common.

Θρίξ, ἡ, hair, G. τριχός, (see § 15. Note 6).

Κλείς, ἡ, a key, G. κλειδός, D. κλειδί, A. κλειῖδα and κλειῖν; Pl. N. and A. κλεῖς for κλειῖδες, κλειῖδας.

Κύων, ὁ, ἡ, a dog, G. κυνός, D. κυνί, A. κυνά, V. κύον; Pl. N. κύνες, G. κυνῶν, D. κυσί, in Epic also κύνεσσι, A. κύνας.

Λᾶας, contr. λᾶς, ὁ, a stone, G. λᾶος, D. λᾶϊ, A. λᾶαν, contr. λᾶν; Pl. N. λᾶες, G. λάων, D. λάεσσι.

Μάρτυς, ὁ, a witness, G. μάρτυρος, D. μάρτυρι, A. μάρτυρα and μάρτυν, &c. D. Pl. μάρτυσι, &c.

Ναῦς, ἡ, a ship, Ep. and Ion. νηῦς and νηῦς has the following forms in the different dialects.

	Attic.	Epic and Ionic.	Doric.
Sing. G.	νεώς	νηός and νεός	ναός
D.	νηϊ	νηϊ	ναϊ
A.	ναῦν	νηα and νέα	ναῦν & νᾱν
Dual. N. & A.	νηε	νηε	νᾱε
G. & D.	νεοῖν	νεοῖν	ναοῖν
Plur. N.	νηες	νηες and νέες	νᾱες
G.	νεῶν	νεῶν	ναῶν
D.	ναυσί	νηυσί, νήεσσι, & νέεσσι	ναυσί
A.	ναῦς	νηας, νέας	νᾱας

Οὔς, τὸ, an ear, G. ὠτός, &c. G. Pl. ὠτων (comp. § 37. B. 1. Exceptions.)

Πνύξ, ἡ, a place of assembly, G. πυκνός, D. πυκνί, A. πύκνα.

Σκῶρ, τὸ, filth, G. σκατός, &c.

Ὑδωρ, τὸ, water, G. ὕδατος, &c. D. Pl. ὕδασι, Ep. ὕδάτεσσι.

Χεῖρ, ἡ, a hand, G. χειρός, &c. G. and D. Dual, χειροῖν, D. Pl. χειρί, by the rejection of ι. The Ionians constantly reject ι, consequently gen. χειρός, &c. Epic writers, on the contrary, sometimes use the longer, sometimes the shorter form.

§ 47.

IRREGULAR AND DEFECTIVE DECLENSION.

1. The declension of a word is irregular when the derivative cases assume a different form from that which the existing nominative might lead

us to expect. Examples of such irregularities have been partly adduced among the regular substantives of the third declension, (see § 40. Note 2., § 41. 4. and Note 5., § 45. 2. and Note 2.), partly enumerated specifically in the preceding section.

2. But it is usual also to refer to irregularity in declension all forms of nouns occurring in the Greek language, which are either not perfectly formed through all the cases, or deduced according to a different analogy; and in this respect, besides the examples already given, many other instances of irregular declension are to be observed, which, for the sake of a perspicuous synopsis, we shall here arrange according to their several classes.

3. The reason of all such irregularities is partly that in the great fertility of the Greek language different forms were adopted for the fundamental form or nominative; partly, that out of the various modes of inflecting a nominative termination, more than one came to be used in the same word. Most of these deviations from the simple formation of words have their origin in the old and poetic language; as subsequently, when the language was more cultivated and fixed, in general one form only continued in use for each case, although not always that which the analogy of the nominative or of another case might suggest, but such as was rendered by the poets most current in the mouth of the people. In many words, however, several forms remained for one case. Hence arose,

(a) *Irregulars*, or words whose cases admit of being referred to a totally different form from the one usual in the nominative ; *e. g.* γυνή, voc. γύναι, gen. γυναικός, &c., all indicating a primitive form ΓΥΝΑΙΞ. Comp. in the preceding section, γόνυ, Ζεύς, ὕδωρ, &c.

(b) *Heteroclites*, or words which adopt from an extant nominative form more than one mode of inflexion for the remaining cases ; *e. g.* ὁ μύκης (a mushroom), gen. μύκητος, formed according to the third, and μύκου according to the first declension ; in like manner Οἰδίπους, gen. Οἰδίποδος according to the third, and Οἰδίου according to the second declension ; also χρώς (skin), gen. χρωτός and χροός, according to the different modes of casual formation in the termination ως, see § 39. XXXII. : ὄρνις (a bird), gen. ὄρνιθος, has in the plur. the collateral forms ὄρνεις for ὄρνιθες, and ὄρνεων for ὄρνιθων ; the Dorians, on the other hand, form ὄρνιχος, &c., although no nominative ὄρνιξ exists.

Besides the examples of heteroclites here given, the following chiefly require observation :

(a) Proper names with the termination ης frequently admit of a double formation, according to the first and third declensions, through all the cases ; *e. g.* Θαλῆς, G. Θάλεω, (Ion. but used also in Attic, for Θαλοῦ), and Θάλητος, D. Θαλῆ and Θάλητι, &c. Proper names formed by composition, which end in κράτης, σθένης, and φάνης, follow the third declension in all the cases except the accusative, which is formed interchangeably, according to the third and first declensions, conse-

quently in η and $\eta\nu$. On the contrary, most substantives, terminating in $\eta\varsigma$ of the first declension form with the Ionians the acc. sing. in $\epsilon\alpha$, and the acc. plur. in $\epsilon\alpha\varsigma$, consequently according to the analogy of the third declension.

(β) of words ending in $\omicron\varsigma$, the following are to be considered at the same time as masc. according to the second and as neutr. according to the third declension; *e. g.* $\acute{\omicron}$ and $\tau\acute{o}$ σκότος (darkness), gen. $\tau\omicron\upsilon$ σκότου and σκότου ς , dat. $\tau\tilde{\omega}$ σκότῳ and σκότει, &c. In like manner, $\acute{\omicron}$ and $\tau\acute{o}$ σκύφος (a goblet), $\acute{\omicron}$ and $\tau\acute{o}$ τάριχος (pickled fish), $\acute{\omicron}$ and $\tau\acute{o}$ ὄχος (a chariot).

(γ) of words in $\omega\varsigma$, several are inflected both according to the third and second declensions; *e. g.* $\pi\acute{\alpha}\tau\rho\omega\varsigma$ (a paternal uncle), gen. $\pi\acute{\alpha}\tau\rho\omega\varsigma$ and $\pi\acute{\alpha}\tau\rho\omega$; so also $\mu\acute{\eta}\tau\rho\omega\varsigma$ and $M\acute{\iota}\nu\omega\varsigma$; besides $\acute{\omicron}$ γέλω ς (laughter), gen. γέλωτος and γέλω, acc. γέλωτα and γέλων. In the Epic dialect the word ἔρως (love) has also for the nominative a collateral form in $\omicron\varsigma$, according to the second declension, which is inflected through all the cases, thus—gen. ἔρωτος and ἔρου, &c.

(c) *Metaplasma*, or the peculiarity by which a word has only one nominative extant, but yet forms to it single cases which refer to some other primitive form; *e. g.* to $\acute{\eta}$ ἀλκή (vigour) belongs a dat. ἀλκί (from 'ΑΛΞ); to 'Αΐδης (Pluto), besides the usual formation, belong the gen. 'Αἶδος, dat. 'Αἶδι (from 'ΑΙΣ). Besides these the usual cases of metaplasma are the following:

(a) substantives in $\omicron\varsigma$ of the second declension

form a plur. of the neutr. gender in *a* ; this takes place in Attic prose, chiefly in ὁ δεσμός (a bond), ὁ σῖτος (corn), ὁ σταθμός (a balance), pl. δεσμά, σῖτα, σταθμά ; but the number of such examples of metaplasm is much greater in the poets and the Epic dialect, where, to adduce only the most known, are found δρυμά, κέλευθα, κύκλα, λύχνα, μηρά, ῥύπα, ταρσά, τάρταρα, &c., all plurals to substantives in *ος*. Some of these words have a particular form extant for the neuter in the singular also ; *e. g.* ὁ ζυγός and τὸ ζυγόν (a yoke), ὁ νῶτος and τὸ νῶτον (the back), ὁ ἑρετός and τὸ ἑρετόν (an oar).

(β) substantives of the first and second declensions possess single forms analogous to a nominative of the third declension. This is shown most perfectly in ὁ υἱός (a son), of which the following forms occur : G. υἱοῦ and υἱέος, Ion. υἱῆος (from ὕΙΕΥΣ), Ep. also υἱός (from ὕΙΣ) ; and so through all the cases, except that only υἱόν and υἱά are extant for the acc. sing., and to the Epic form gen. υἱός a dat. plur. υἱάσι is formed. Of the other words single forms only occur according to this declension ; *e. g.* τό δένδρον (a tree), Pl. N. and A. δένδρεα, D. δένδρεσι (from τὸ δένδρος). In like manner τὸ κρίνον (a lily), Pl. κρίνεα, and D. κρίνεσι. Also, τὸ ἀνδράποδον (a slave), D. Pl. ἀνδράποδεσσιν, besides ἀνδραπόδοις.—ὁ κοινωνός (a partaker), to which κοινωνῶνες and κοινωνῶνας occur as N. and A. Plur.

τὸ πρόσωπον (the countenance), to which an Ep. D. Pl. is προσώπασι for προσώποις.

ἡ ὕσμινη (battle), to which ὕσμῖνι occurs as dat.

τὸ ὄνειρον (a dream), gen. ὀνείρου and ὀνείρατος.

(γ) besides the fuller form many substantives

have a simple one of fewer syllables, which is particularly usual in the older language, and with the poets; *e. g.* δῶ for δῶμα (a house), κρῖ for κριθή (barley), ἔρι for ἔριον (wool). Besides ὁ θεράπων (a servant) a form θεράψ is to be assumed, from which the acc. θεράπα, and in the plur. θεράπεις, &c. are formed.

4. Among irregular nouns are reckoned those, whose form either admits of no inflexion at all—indeclinables,—or of which single forms only occur, while others entirely fail—defectives.

5. Indeclinables are names of letters, infinitives formed into substantives by prefixing the article, cardinal numbers from 5 to 100, and some appellatives adopted into the Greek from foreign languages; as, *e. g.* Ἀβραάμ, τὸ πάσχα, and others. Also, τὸ χρεών (necessity) always keeps its form unchanged.

6. Defectives are to be distinguished into different classes. Thus many words, from the nature of their idea, can occur only in one number; *e. g.* ὁ αἶρ (air), ὁ αἰθήρ (ether), οἱ ἐτησίαι (trade-winds), and the names of all solemnities and festivals, which are always formed in the plural only, as τὰ Ολύμπια, &c. Others were formed originally for only one number, as αἱ Ἀθήναι, αἱ Θῆβαι, &c. All such are *defectives of number*. Of many other words most of the forms were lost during the development of the language, and single cases only remained in definite phrases and in a certain relation—*defectives of case*. Of these we enumerate the following:

Gen. ἀρός, dat. ἀρόι, acc. ἄρνα, plur. ἄρνες, dat.

ἀρνάσι, Ep. ἄρνεσσι (formed from a root 'APHN, as from πατήρ, gen. πατρός).

τὸ δέμας (the body) exists only in this form. In like manner, ὄφελος (advantage) only in the phrase ὄφελος εἶναι (to be of advantage).

τὼ ὅσσε (the eyes) also occurs in this form alone; a gen. and dat. are formed for it according to the second declension, and that as plur. ὅσων, ὅσοις.

μάλης, as gen., only in the combination ὑπὸ μάλης (under the arm), although a nominative is no longer extant.

ἡλέ and μέλε exist only as voc. in accosting: φρένας ἡλέ, (insane !) ὦ μέλε, (pray !)

B. *Adjectives and Participles.*

§ 48. (46.)

PECULIARITIES OF THE ADJECTIVE.

1. As the adjective approximates so closely to the substantive in respect to its signification, it has also all the peculiarities of form (gender, number, case), in common with the same.

2. But in order for an adjective to be perfectly adapted, in respect to form, to the substantive with which it is joined, it is necessary that it should have a threefold gender; for the same property can be attributed to a masculine, a feminine, and a neuter.

3. Now gender is designated by the termination, (§ 29. 2.) and hence it arises that adjectives have more than one termination.

4. In the Greek language, however, are found *adjectives of three terminations*, whose feminine is always inflected according to the first declension; *adjectives of two terminations*, whose mas. and femin. have a common, and neutr. a separate form; *adjectives of one termination*, whose form, however, usually obtains only for the masculine and feminine.

Position of the Accent in Adjectives.

5. With respect to intonation a distinction must first be made between simple and compound adjectives. Simple adjectives have the accent mostly on the last syllable; compounds, on the contrary, not on the last syllable; e. g. κακός (bad), ἀγαθός (good), λοιπός (remaining); on the contrary, ἄκακος, ὑπόλοιπος.

Exceptions: Among simple adjectives a great number of those, which pass into a substantive idea, retain the accent on the radical syllable; e. g. φίλος (friendly, a friend), ξένος (strange, a stranger), βάρβαρος (ungrecian, one not a Greek).

6. But since in individual cases many adjectives appear as exceptions from this general rule, it will be necessary, for greater perspicuity, to enumerate their several terminations.

A. Simple Adjectives.(1) with the termination *ος*.

(a) Adjectives having the derivative endings *θος, κος, λος, νος, πος, ρος, σος* (*ξος, ψος*), and *στος*, and formed from simple roots, are oxytone.

Exceptions: The accent is upon the radical syllable of (1) the greatest part of those in *νος*, which are derived from substantives, and signify a material or a class; thus, *κέδρινος* (of cedar-wood), *λίθινος* (of stone), *κήρινος* (waxen), *ἀνθρώπινος* (human), and the like: (2) all in *υνος*; thus, *θάρσυνος* (confident), &c.: (3) the several following; *δῆλος* (manifest), *γαῦρος* (proud), *ἴσος* (equal), *ἐλεύθερος* (free), *λάβρος* (impetuous), *μόνος* (alone), *ὅλος* (whole), *παῦρος* (few), *φαῦλος* (bad).

(b) Adjectives in *ιος, εος, ειος, and μος*, if these endings are annexed to the root without other additions, are proparoxytone.

Exceptions: *βαλιός* (dappled), *δεξιός* (right), *πολιός* (gray), and *σκολιός* (crooked), are oxytone—also, *ἔθελήμος* (willing) is oxytone.

(c) Adjectives derived from substantives, and ending in *αιος*, are properispome.

Exceptions: (1) all dissyllables are oxytone, as *σκαίος* (left); also the following trisyllables, *ἄραιος* (thin), *γεραιός* (old), *δηναιός* (long-enduring), *κραταιός* (strong), *παλαιός* (old): (2) *δίκαιος* (just), *βέβαιος* (firm), and *βίαιος* (violent), are proparoxytone.

(d) Adjectives (a) which are formed by the ad-

dition of the terminations *ιλος*, *υλος*, and *λεος*, are paroxytone, as *ποικίλος* (variegated), *ὀργίλος* (irascible), *ἀγκύλος* (curved), *στωμύλος* (loquacious), *λευγαλέος* (pernicious). Also, (β) multiplicatives in *οος*, as *ἀπλόος* (simple), *διπλόος* (double); and (γ) the several following; *ολίγος* (few), *ἡλίκος*, *πηλίκος*, (of what age?) *τηλίκος* (of such an age), *αἰόλος* (variegated), *ἀντίος*, *ἐναντίος* (contrary).

Exceptions: *αἴσυλος* (wicked), *γόγγυλος* (round), and all those in which the *λ* is doubled, as *ῥοπυλλος* (creeping) and the like, are proparoxytone.

(e) Adjectives derived from verbs accent the termination, so that those in *τος* are oxytone, those in *τεος* paroxytone: thus, *ποιητός* (made), *ποιητέος* (to be made).

Note 1. The accentuation of feminine adjectives is regulated by the masculines. In proparoxytones, however, if the final syllable be long, the feminine must become paroxytone. Now since the termination *η* is always long, the quantity of the termination *α* remains only to be determined, and this is long when a vowel or *ρ*, and short when any other consonant besides *ρ* precedes, as also in adjectives in *ύς*, fem. *εῖα*. Thus, *ἅγιος*. *ἅγια* (holy), *βέβαιος*, *βεβαία* (firm), *σπουδαῖος*, *σπουδαία* (serious), but *γλυκύς*, *γλυκεῖα* (sweet), *χαρίεις*, *χαρίεσσα* (graceful), *μέλας*, *μέλαινα* (black), &c.

Note 2. The feminine forms a separate gen. plur. with a circumflexed termination in these adjectives only, which for the nom. have a syllable more in the fem. than in the masc.; in all other adjectives one form of the gen. plur. obtains for all the three genders; e. g. *γλυκύς*, *κεῖα*, gen. plur. *γλυκέων*, *γλυκειῶν*, from *χαρίεις*, *χαριεσσα*, *χαριέντων*, *χαριεσσῶν*; on the contrary, *ἐλευθέρων* from *ἐλεύθερος*, *ἔρα*, &c.

(2) with the termination *ης* or *ας*.

(a) Adjectives of these terminations, inflected

according to the first declension, follow the rules which have been given above, § 32. for substantives of the same terminations.

(b) of adjectives in *ης*, of the third declension, the greatest part, namely, all those which have *εος* in the genitive, are accented on the final syllable; on the contrary, most of those which have *ητος* in the genitive are paroxytone; *e. g.* ἀκριβής (exact); on the contrary, πένης (poor).

(c) of adjectives in *ας*, those which take *αδος* in the genitive are oxytone, all the rest are paroxytone; *e. g.* δρομάς (running), but μέλας (black).

(3) with the termination *υς*.

Adjectives in *υς* are, in the masc. and neutr., oxytone, in the fem. properispome; *e. g.* ἡδύς, ἡδεῖα, ἡδύ (pleasant).

Exceptions are ἡμισυς (half), θήλυς (female), and πρέσβυς (old).

Note 3. The Ionic shortened fem. of these adjectives is made paroxytone (see § 49. ^a. Note 2); *e. g.* ἡδέα instead of ἡδεῖα.

(4) with the termination *εις*.

Adjectives terminating in *εις* are paroxytone, and also in the fem. and neut. retain the accent on the same syllable on which it stood in the masc.; *e. g.* χαρίεις, χαρίεσσα, χαρίεν (graceful), τιμήεις, τιμήεσσα, τιμῆεν (honoured).

(5) with the termination *ων*.

Adjectives in *ων* are all paroxytone, with the exception of ἐκών (willing).

B. *Compound Adjectives.*(1) with the termination *ος*.

(a) Compound adjectives in *ος* are divided, with reference to the accent, into two classes, (a) those which borrow their last half from a noun (substantive or adjective), and (b) those which derive it from a verbal root. Adjectives of the first class draw back their accent as far as possible towards the beginning of the word, and, therefore, are all paroxytone; *e. g.* εὖοδος (from ὁδός), ἔνοπλος (from ὄπλον), πολύδωρος (from δῶρον), πάγκακος (from κακός), παγχάλεπος (from χαλεπός).

(b) The accentuation of those adjectives, which derive their second half from a verbal root, is determined by the quality of the penultimate syllable. Those, namely, in which the penultimate is long, are oxytone; *e. g.* λοχᾶγός, ὁδηγός, and παιδαγωγός (all from ἄγω), σιτοποιός (from ποιέω). So, also, those which end in -βοσκός and -φορβός (from βόσκω and φέρβω), and those in -πηγός (from πηγνυμι), in -αιιδός or -ωδός (from αἰίδω), and so on.

Note 4. The compounds derived from the verbal root ἔργω are differently accented according to the difference of signification. When they denote a "forming or managing" they are oxytone; on the contrary, when a moral operation or a mere quality, they are proparoxytone, or, by contraction, properispome; *e. g.* ἀμπελουργός (a vine-dresser), λιθουργός (a stonemason), γεωργός (a farmer); on the contrary, κακοῦργος (a villain), περιεργος (busy), and so on.

(c) But those adjectives whose penultimate syllable is short differ in their accent according to their difference of signification; they are,

namely, paroxytone in the transitive, but proparoxytone in the intransitive and passive sense; *e. g.* πατροκτόνος (murdering a father), πατρώκτονος (murdered by a father), θηροτρόφος (fostering wild beasts), θηρότροφος (fostered by wild beasts).

Note 5. From this rule must be excepted the compounds formed with prepositions, with the privative and intensive *α*, with *εὐ* and *δυσ*, or with *ἀει*, *ἀγαν*, *ἀρι*, *ἀρτι*, *ἐρι*, *ἡμι*, *ζα*, *παν*, and *πολυ*, which are all proparoxytone. The same rule is followed also by many others of a transitive signification, when the passive sense, of which they are capable, is not in use. As the number of these latter is too great for being severally specified, we shall leave the knowledge of their accent to be obtained by individual observation.

(2.) with the termination *ως*.

Compound adjectives in *ως*, which have their last half borrowed from a substantive, are proparoxytone (comp. § 10. A. 4.); *e. g.* ἄγηνως, λεπτόγεως, ἀξιώχρεως, μονόκερως, φιλόγελως, and so on. On the contrary, those borrowed from verbal roots, which end in *-βρώς*, *-γνώς*, and *-χρώς*, are oxytone.

(3.) with the termination *ης*.

(a) According to the first declension.

Of compound adjectives in *ης*, inflected according to the first declension, those, whose last half is an unchanged substantive, retain the accent of the substantive. The accentuation of the rest is to be determined by the quantity of the penultimate syllable; namely, if this penultimate is long, the adjective is oxytone; if short, it is paroxytone. The compounds in *-πώλης* are excepted,

which are always paroxytone, being used almost solely as substantives.

Note 6. The Epic forms, with the ending *a* instead of *ης*, are all proparoxytone; thus, *εὐρύοπα* for *εὐρύοπης*.

Note 7. Compound adjectives in *ας* of the first declension are paroxytone.

(b) According to the third declension.

(a) In these adjectives it is first to be considered whether they borrow the second half of the composition from a verbal root or a substantive. Those in the first case, which are long in the penultimate, are paroxytone, and in the neuter, with a short ending, proparoxytone; *e. g.* *ἀνθάδης* (arrogant); but those which have a short penultimate are oxytone; *e. g.* *ἰοβαφής* (violet-tinged).

Exceptions: (1) All compounds formed with the words given above, Note 5, are oxytone; *e. g.* *ἀτερπής* (unpleasant), *εὐπειθής* (prompt in obedience), &c. (2) Tetrasyllabic words, in which two long syllables follow two short ones, are oxytone; *e. g.* *πῦρῖλαμπής* (flaming with fire), &c. (3) Those terminations in *-ήρης* and *-ώδες* are, in the neuter, properispome; *e. g.* *ποδῆρης*, neut. *ποδῆρες* (reaching to the feet); *μυθώδης*, neut. *μυθῶδες* (fabulous), &c.

(β) Those which borrow their second half from a substantive are oxytone; thus, *e. g.* all ending in *-αλγής*; *-ειδής*, *-ουργής*, and *-πληθής*.

Exceptions: (1) Those with the terminations *-ήθης*, *-ήκης*, *-μεγέθης*, *-μέκης*, and *-ώλης*, although derived from substantives, are all paroxytone, and, in

the neuter, proparoxytone; *e. g.* ὑπερμεγέθης, ὑπερμέγεθες (excessively great); συνήθης, σύμνηθες (customary). (2) Those in ἔτης (from ἔτος, a year) in the older languages are invariably paroxytone; with later writers partly oxytone, partly paroxytone.

(γ) Compound adjectives in -βλής, -δμής, -θνής, -κμής, and -πλής, that have ητος in the genitive, are oxytone.

(4.) with the remaining terminations.

Compound adjectives, whose terminations have not been enumerated among the preceding, are mostly adjectives of one termination, with a monosyllabic last half, and, when this is borrowed from a verbal root, are oxytone; as, *e. g.* all ending in -πλήξ, -ρώξ, -τρώξ, and -σφάζ; on the contrary, if it is borrowed from a substantive, they are paroxytone, and always retain the accent upon the penultimate, even when the final syllable is short; *e. g.* μακρόχειρ (long-handed); παράφρων, neut. παράφρον (insane). The compounds formed from μέγας (great) are proparoxytone; those derived from μέλας (black), and τάλας (wretched), paroxytone.

Note 8. In the comparative and superlative, the accent always recedes as far towards the root as the number and nature of the final syllables admit; *e. g.* ὑγιεινότερος, ἀκριβέστερος, ἡδίων, neut. ἡδιον.

§ 49^a. (47.)

VARIOUS TERMINATIONS OF ADJECTIVES.

A. Of three terminations.

In all adjectives of this kind, the feminine is always inflected after the first declension; but the neuter coincides in form with the masculine, except in the nom. acc. and voc., in which it has a distinct form derived from the masculine.

- (1) *ος, η, ον* { *σοφός, σοφή, σοφόν*, wise;
 { Gen. *σοφοῦ, σοφῆς, σοφοῦ*.
 (2) *ος, α, ὄν* { *δίκαιος, δικαία, δίκαιον*, just;
 { Gen. *δικαίου, δικαίας, δικαίου*.

Note 1. The fem. of adjectives in *ος* takes the termination *α* only when this is preceded by a vowel or *ρ*. Adjectives in *οος* are excepted, whose feminine, unless preceded by *ρ*, ends in *οη*; e. g. *ἀπλός, ἀπλόη* (simple), but *ἄθρόος, ἄθρόα* (in one mass).

Note 2. In the gen. plur. of these adjectives the whole three genders have only one form, although the fem. of all that are not oxytone ought to be distinguished by the accent. Comp. § 32.
Note 3.

- (3) *υς, εια, υ* { *γλυκύς, γλυκεῖα, γλυκύ*, sweet;
 { G. *γλυκέος, γλυκείας, γλυκέος*.

Note. The Ionic fem. of these adjectives ends in *έα* and *έη*. In the Epic dialect, and with the poets, the termination *υς* is used both for the masc. and fem.

- (4) *εις, εσσα, εν* { *χαρίεις, χαρίεσσα, χαρίεν*, graceful;
 { G. *χαρίεντος, χαρίεσσης, χαρίεντος*.

- (5) ας, αῖνα, ἀν { μέλας, μέλαινα, μέλαν, black ;
 G. μέλανος, μελαίνης, μέλανος.
 (Besides this, only τάλας, wretched.)
- (6) ην, εῖνα, ἐν { τέρεην, τέρεινα, τέρεν, tender ;
 G. τέρενος, τερείνης, τέρενος. (No other of this form.)
- (7) ων, οῦσα, ον { ἐκών, ἐκοῦσα, ἐκόν, willing ;
 G. ἐκόντος, ἐκούσης, ἐκόντος. (So only the compound ἄκων).
- (8) ας, ασα, ἀν { πᾶς, πᾶσα, πᾶν, all ;
 G. παντός, πασής, παντός. (So only the compounds, as ἄπας, σύμπας, πρόπας.)

B. Of two terminations.

- (1) ος, ον { ὁ ἡ ἡσυχος, τὸ ἡσυχον, peaceful ;
 G. τοῦ τῆς τοῦ ἡσύχου.
- (2) ως, ων { ὁ ἡ ἱλεως, τὸ ἱλεων, propitious ;
 G. τοῦ τῆς τοῦ ἱλεω.

Note. Of adjectives of this termination, compounds ending in κερως, γελως, and ερως, are heteroclites, and, besides the gen. ω, also form ωτος, &c. The neut. plur. usually terminates in α ; c. g. πλέα, ἱλεα, from πλέως and ἱλεως.

- (3) ων, ον { ὁ ἡ σώφρων, τὸ σῶφρον, discreet ;
 G. τοῦ τῆς τοῦ σώφρονος.

Note. Respecting the deviation in declension of comparatives of this ending, see § 42. 4. The adjectives πίων (fat) and πρόφρων (favourable) have also for the fem. the collateral forms ἡ πίειρα and ἡ πρόφρασσα.

- (4) ης, ες { ὁ ἢ ἀληθής τὸ ἀληθές, true ;
G. τοῦ τῆς τοῦ ἀληθέος, contr. ἀληθοῦς.

Note. Compound adjectives in ἐτης, from ἔτος (a year), frequently form also a peculiar fem. in ετις, gen. ἐτιδος.

- (5) ην, εν { ὁ ἢ ἄρρην τὸ ἄρρεν, masculine ;
G. τοῦ τῆς τοῦ ἄρρενος. (No other besides this.)

- (6) ις, ι { ὁ ἢ ἴδρις τὸ ἴδρι, skilful ;
G. τοῦ τῆς τοῦ ἴδριοις.

Note. In the few simple adjectives of this termination, we find, besides the declension here given, a gen. also in ιδος, and so on through all the cases. But from these must be accurately distinguished the compounds formed from πόλις (a town), πατρίς (a native country), and χάρις (grace), which likewise form a neuter in ι, but retain the declension of the substantives from which they are derived. With the Ionians and poets, those ending in -πολις have the gen. in ιος ; but, with the Attics, in ιδος. The adjective ἀναλκις forms in the gen. ἀνάλκιδος.

C. Of one termination.

- (1) ας, gen. αδος { ὁ ἢ φυγάς, fugitive ;
G. τοῦ τῆς φυγάδος.

- (2) ας, gen. ου { ὁ μονίας, alone ;
G. τοῦ μονίου. (All these are in use only for the masculine.)

- (3) ην { ὁ ἢ ἀπτήν, unfledged ;
G. τοῦ τῆς ἀπτήνος. (None besides this.)

- (4) ης, gen. ου { ὁ ἐδελοντής, willing ;
G. τοῦ ἐδελοντοῦ.

Note. These also are used only for the masculine. The fem. to many of them is formed with the termination ις.

- (5) ης, gen. ητος { ὁ ἡ ἡμιθνής, half-dead ;
 G. τοῦ τῆς ἡμιθνήτος. (So all
 those that end in θνης, βλης,
 and κμης ; as also πένης
 (poor), πλάνης (wandering),
 γυμνής (light-armed), χερνής,
 (indigent), ἀργής (white),
 and some others.)
- (6) ως { ὁ ἡ ἀγνώς, unknown ;
 G. τοῦ τῆς ἀγνώτος. (So all
 compound adjectives ter-
 minating in βρώς and χρώς.)
- (7) ξ { ὁ ἡ ἡλιξ, of the same age.
 G. τοῦ τῆς ἡλικος.

Note. Derivatives in ξ follow the analogy of their root : all in -ζυξ have in the gen. -ζυγος ; those in -ρωξ, gen. -ρωγος ; in -πληξ, gen. -πληγος ; in -ωνυξ, gen. -υχος.

- (8) ψ { ὁ ἡ αἰγίλιψ, lofty ;
 G. τοῦ τῆς αἰγίλιπος.

(9) A great many compounded with unchanged substantives, which therefore retain the termination and inflexion of the substantives ; *e. g.* ἄπαις (childless), μακρόχειρ (having long hands), μακράϊων (long-lived), &c.

OBSERVATIONS.

(1) To the adjectives of two terminations, which have been adduced, are yet to be added several others derived from substantives, which retain the inflexion of the radical substantive, and, if the

termination of the masc. is of such a nature as to admit of the formation of a neuter, form this analogously; *e. g.* εὐχαρις, εὐχαρι, agreeable (gen. εὐχάριτος); ἀπάτωρ, ἄπατορ, fatherless (gen. ἀπάτορος); δίπους, δίπουν, two-footed (gen. δίποδος); εὐνους, εὐνουν, benevolent (gen. εὐνου), &c. Others which are formed from neuters assume an analogous termination for the masc. and fem.; *e. g.* from δάκρυ (a tear), ὁ ἡ ἄδακρυς, τὸ ἄδακρυ (tearless).

(2) In those adjectives of one termination, which have no particular form for the neut., the gen. and dat. of the masc. are also used in connexion with neut. substantives; thus, *e. g.* in adjectives in ας, and in those in ης given above under 5.

(3) Adjectives of two terminations in ος and ον comprehend all compounds, in which the mere termination ος is annexed to the root, whether they be formed from nouns or derived from compound verbs; *e. g.* ἄλογος, ον (irrational); εὐφωνος, ον (harmonious); πολυγράφος, ον (that writes much); διάφορος, ον (different); and several simple adjectives, as βάρβαρος (barbarous), ἡσυχος (quiet), ἥμερος and τιθασός (tame), and particularly a great many of those that end in ιος, ιμος, αιος, and ειος. On the contrary, simple adjectives in εος, κος, λος, νος, ρος, τος, and τεος, are all of three terminations, and those in κος preserve the three terminations even as compounds; *e. g.* ἐπιδεικτικός, κή, κόν (adapted for display).

§ 49^b. (48.)

DECLENSION OF ADJECTIVES.

According to the given terminations of genitives, and to the previously learnt paradigms, most adjectives may be inflected without difficulty or obstacle. All that occurs therein as unusual, will be pointed out in the following examples.

A. Adjectives of three terminations.

(1) *ος, α, ον*, and *ος, η, ον*. Before these terminations several adjectives have an *ε* or *ο*, and then contraction takes place, which, in some instances, deviates from the general rules, since the distinctive casual terminations, as *α* in the neut. plur., *ας* in the acc., and *αις* in the dat. plur., must always be left unchanged in contraction.

Singular.

N.	χρύσεος	χρυσέα	χρύσειον, golden.
	χρυσούς	χρυσῇ	χρυσοῦν
G.	χρυσέου	χρυσέας	χρυσέου
	χρυσοῦ	χρυσῆς	χρυσοῦ
D.	χρυσέῳ	χρυσέῃ	χρυσέῳ
	χρυσῷ	χρυσῇ	χρυσῷ
A.	χρύσειον	χρυσέαν	χρύσειον.
	χρυσοῦν	χρυσῇν	χρυσοῦν.

Dual.

N. A. V.	χρυσέω	χρυσέα	χρυσέω, golden.
	χρυσῶ	χρυσᾶ	χρυσῶ
G. D.	χρυσέοιν	χρυσέαιν	χρυσέοιν
	χρυσοῖν	χρυσαιῖν	χρυσοῖν.

Plural.

N.	χρύσειοι	χρύσεαι	χρύσεια
	χρυσοῖ	χρυσαιῖ	χρυσᾶ
G.	χρυσέων	contr.	χρυσῶν
D.	χρυσέοις	χρυσέαις	χρυσέοις
	χρυσοῖς	χρυσαιῖς	χρυσοῖς
A.	χρυσέους	χρυσέας	χρύσεια
	χρυσοῦς	χρυσᾶς	χρυσᾶ.

Singular.

N.	ἀπλόος	ἀπλόη	ἀπλόον, simple.
	ἀπλοῦς	ἀπλῇ	ἀπλοῦν
G.	ἀπλόου	ἀπλόης	ἀπλόου
	ἀπλοῦ	ἀπλῆς	ἀπλοῦ
D.	ἀπλόῳ	ἀπλόῃ	ἀπλόῳ
	ἀπλῷ	ἀπλῇ	ἀπλῷ
A.	ἀπλόον	ἀπλόῃν	ἀπλόον
	ἀπλοῦν	ἀπλῆν	ἀπλοῦν.

Dual.

N. A. V.	ἀπλόω	ἀπλόα	ἀπλόω
	ἀπλῶ	ἀπλᾶ	ἀπλῶ
G. D.	ἀπλόοιν	ἀπλόαιν	ἀπλόοιν
	ἀπλοῖν	ἀπλαῖν	ἀπλοῖν.

Plural.

N.	ἀπλόοι ἀπλοῖ	ἀπλόαι ἀπλαῖ	ἀπλόα ἀπλᾶ
G.	ἀπλόων, contr. ἀπλῶν		
D.	ἀπλόοις ἀπλοῖς	ἀπλόαις ἀπλαῖς	ἀπλόοις ἀπλοῖς
A.	ἀπλόους ἀπλους	ἀπλόας ἀπλᾶς	ἀπλόα ἀπλᾶ.

Note 1. If another vowel or ρ precedes this termination, the feminine is contracted not into ῆ, but ᾶ ; *e. g.*

ἑρέεος, contr. ἑρεοῦς, ἑρεᾶ, ἑρεοῦν, woollen.
ἀργύρεος — ἀργυροῦς, ἀργυρᾶ, ἀργυροῦν, silver.

Note 2. Compound adjectives of this termination, which are formed from contracted substantives of the second declension, undergo no contraction in the three similar cases of the neut. plur. ; *e. g.* ἄνοα (from ἄνους), εὐπλοα (from εὐπλόους). With respect to the accent, they observe the rule assigned § 34. *Note 2. c.*

(2) υς, εια, υ. These adjectives generally suffer contraction only in the dat. sing. and in the nom. acc. and voc. plur. of the masculine.

Singular.

N.	γλυκύς	γλυκεῖα	γλυκύ, sweet.
G.	γλυκέος	γλυκείας	γλυκέος
D.	γλυκεῖ γλυκεῖ	γλυκεία γλυκεῖ	γλυκεῖ γλυκεῖ
A.	γλυκύν	γλυκεῖαν	γλυκύ.

Dual.

N. A. V.	γλυκέε	γλυκεία	γλυκέε
G. D.	γλυκέοιν	γλυκείαιν	γλυκέοιν.

Plural.

N.	γλυκέες γλυκεῖς	γλυκείαι	γλυκέα
G.	γλυκέων	γλυκειῶν	γλυκέων
D.	γλυκέσι	γλυκείαις	γλυκέσι
A.	γλυκέας γλυκεῖς	γλυκείας	γλυκέα

(3) εἰς, εσσα, εν. In the dative plur. these adjectives, contrary to the rule given § 17. Note 1., retain the simple ε before the termination. On the contrary, participles in εἰς, εῖσα, έν, which, in other respects, are declined like these adjectives, take the diphthong ει in that case according to the regular rule.

Singular.

N.	χαρίεις	χαρίεσσα	χαρίεν, graceful.
G.	χαρίεντος	χαρίεσσης	χαρίεντος
D.	χαρίεντι	χαρίεσση	χαρίεντι
A.	χαρίεντα	χαρίεσαν	χαρίεν.

Dual.

N. A. V.	χαρίεντε	χαρίεσσα	χαρίεντε
G. D.	χαρίέντοιιν	χαρίέσσαιν	χαρίέντοιιν.

Plural.

N.	χαρίεντες	χαρίεσαι	χαρίεντα
G.	χαρίέντων	χαριεσσῶν	χαρίέντων
D.	χαρίεσι	χαρίεσαις	χαρίεσι
A.	χαρίεντας	χαρίεσας	χαρίεντα.

Note. Adjectives in *ῆεις*, *ῆεσσα*, *ῆεν*, and in *όεις*, *όεσσα*, *όεν*, are contracted through all the cases ; thus,

	<i>τιμήεις</i>	<i>τιμήεσσα</i>	<i>τιμῆεν</i> , honoured.
Contr.	<i>τιμῆς</i>	<i>τιμῆσσα</i>	<i>τιμῆν</i> ,
G.	<i>τιμῆντος</i>	<i>τιμήσσης</i>	<i>τιμῆντος</i> .
	<i>μελιτόεις</i>	<i>μελιτόεσσα</i>	<i>μελιτόεν</i> , of honey.
Contr.	<i>μελιτοῦς</i>	<i>μελιτοῦσσα</i>	<i>μελιτοῦν</i> ,
G.	<i>μελιτοῦντος</i> .		

B. Adjectives of two terminations.

(1) *ης, ες*.

Singular.

N.	<i>ὁ, ἡ, ἀληθής, τὸ ἀληθές</i> , true.
G.	<i>τοῦ, τῆς, τοῦ, ἀληθέος</i> , contr. <i>ἀληθοῦς</i> .
D.	<i>τῷ, τῇ, τῷ, ἀληθεῖ</i> , contr. <i>ἀληθεῖ</i> .
A.	<i>τὸν, τὴν, ἀληθέα</i> , contr. <i>ἀληθεῖ, τὸ ἀληθές</i> .

Dual.

N. A. V.	<i>τὼ, τὰ, τὼ, ἀληθέε</i> .
G. D.	<i>τοῖν, ταῖν, τοῖν, ἀληθέοιν</i> .

Plural.

N.	<i>οἱ, αἱ, ἀληθείες</i> , contr. <i>ἀληθεῖς</i> , <i>τὰ ἀληθέα</i> , contr. <i>ἀληθεῖ</i> .
G.	<i>τῶν ἀληθέων</i> .
D.	<i>τοῖς, ταῖς, τοῖς, ἀληθέσι</i> .
A.	<i>τοὺς, τὰς, ἀληθέας</i> , contr. <i>ἀληθεῖς</i> , <i>τὰ ἀλη- θέα</i> , contr. <i>ἀληθεῖ</i> .

C. Irregular Adjectives.

Singular.

N.	<i>μέγας</i>	<i>μεγάλη</i>	<i>μέγα</i> , great.
G.	<i>μεγάλου</i>	<i>μεγάλης</i>	<i>μεγάλου</i>
D.	<i>μεγάλῳ</i>	<i>μεγάλῃ</i>	<i>μεγάλῳ</i>
A.	<i>μέγαν</i>	<i>μεγάλην</i>	<i>μέγα</i> .

Dual.

N. A. V.	μεγάλω	μεγάλα	μεγάλω, great.
G. D.	μεγάλοιν	μεγάλαιν	μεγάλοιν.

Plural.

N.	μεγάλοι	μεγάλαι	μεγάλα
G.	μεγάλων		
D.	μεγάλοις	μεγάλαις	μεγάλοις
A.	μεγάλους	μεγάλας	μεγάλα.

Singular.

N.	πολύς	πολλή	πολύ, much.
G.	πολλοῦ	πολλῆς	πολλοῦ
D.	πολλῶ	πολλῇ	πολλῶ
A.	πολύν	πολλήν	πολύ.

Dual.

N. A. V.	πολλώ	πολλά	πολλώ
G. D.	πολλοῖν	πολλαῖν	πολλοῖν.

Plural.

N.	πολλοί	πολλαί	πολλά
G.	πολλῶν		
D.	πολλοῖς	πολλαῖς	πολλοῖς
A.	πολλούς	πολλάς	πολλά.

Note. In both these adjectives two forms are evidently mixed together, so that we must assume for each a double nominative, namely, besides μέγας, μέγα, also μέγας, η, ον, and besides πολύς, πολύ, also πολλός, ή, όν. The correctness of this assumption is proved by the Epic dialect, in which the cases are regularly formed from πολύς; as, gen. πολέος, nom. pl. πολέες, contr. πολεῖς, &c.; and by the Ionic, which retains also the forms πολλός and πολλόν for the nominative. But μέγας, as a nominative, is no longer extant.

§ 50. (49.)

PARTICIPLES.

Participles which, besides the idea of a property, include also that of time, coincide in respect to form with adjectives, and have all three terminations.

- (1) $\omega\upsilon\eta, \omicron\upsilon\varsigma\alpha, \omicron\upsilon\eta$ $\left\{ \begin{array}{l} \text{τύπτων, τύπτουσα, τύπτον, strik-} \\ \text{ing;} \\ \text{Gen. τύπτοντος, τυπτούσης, τύπ-} \\ \text{τοντος.} \end{array} \right.$
(See § 40. Note 1. λέων).

Note 1. If α or ϵ , or \omicron , enters before the termination, it is regularly contracted with the same.

- (2) $\alpha\varsigma, \alpha\varsigma\alpha, \alpha\eta$ $\left\{ \begin{array}{l} \text{τύψας, τύψασα, τύψαν, having} \\ \text{struck;} \\ \text{G. τύψαντος, τυψάσης, τύψαντος.} \end{array} \right.$
(See § 40. II. 3. γίγας).

- (3) $\omega\varsigma, \upsilon\iota\alpha, \omicron\varsigma$ $\left\{ \begin{array}{l} \text{τετυφώς, τετυφυῖα, τετυφός, hav-} \\ \text{ing struck;} \\ \text{G. τετυφότος, τετυφυῖας, τετυφότος.} \end{array} \right.$

Note 2. If α enters before this termination, it is regularly contracted with the same; but the feminine then assumes another formation analogous to that of the masculine; e. g. ἐσταώς, ἐστανῖα, ἐσταός (standing), contr. ἐστώς, ἐστῶσα, ἐστώς; gen. ἐστῶτος, ἐστῶσης, ἐστῶτος, &c.

- (4) $\epsilon\iota\varsigma, \epsilon\iota\varsigma\alpha, \epsilon\upsilon$ $\left\{ \begin{array}{l} \text{τυφθεῖς, τυφθεῖσα, τυφθέν, struck;} \\ \text{G. τυφθέντος, τυφθείσης, τυφθεν-} \\ \text{τος.} \end{array} \right.$

(See § 49^b. χαρίεις, with the observation.)

- (5) ους, ουσα, ον { διδούς, διδοῦσα, διδόν, giving;
G. διδόντος, διδούσης, διδόντος.
(See § 40. II. 3. ὁδούς).
- (6) υς, υσα, υν { δεικνύς, δεικνῦσα, δεικνύν, show-
ing;
G. δεικνύντος, δεικνύσης, δεικνύν-
τος.
- (7) ῶν, οῦσα, οῦν { ἀγγελῶν, ἀγγελοῦσα, ἀγγελοῦν,
about to announce;
G. ἀγγελοῦντος, ἀγγελοῦσης, ἀγ-
γελοῦντος.
- (8) μένος, μένη, { τυπτόμενος, τυπτομένη, τυπτόμενον,
μενον struck;
G. τυπτομένου, τυπτομένης, τυπτο-
μένου.

Degrees of Comparison.

§ 51. (50).

DEGREES OF COMPARISON IN GENERAL.

1. The property expressed in an adjective can usually be attributed to more objects than one. Yet it seldom is found exactly to the same extent in one as in another, but is possessed by one in an usual degree, by another in a higher or in a pre-eminent degree.

2. Now, if one and the same property be attri-

buted to two different objects, and these compared with each other in reference to the measure of this property (*e. g.* the son is *richer* than the father), there arises a new form of adjective—the *comparative* (συνκριτικὸν ὄνομα). But if a property exists in many objects, and one of them is to be distinguished as possessing it the most perfectly, this also is effected by means of a new form—the *superlative* (ὑπερθετικὸν ὄνομα). These two forms are called *degrees of comparison*; and, for the sake of uniformity, a corresponding appellation has also been given to the simple form of the adjective—the *positive* (θετικὸν ὄνομα), which, however, is merely the appellation of the primitive form, and consequently must not be reckoned among the degrees of comparison.



§ 52. (51.)

FORMATION OF THE DEGREES OF COMPARISON.

1. The degrees of comparison are formed from the positive; namely, the comparative, by appending the termination *τερος, α, ον*; the superlative by appending *τατος, η, ον*.

2. These terminations are appended to the root of the positive in the following manner:

(a) In adjectives in *ος* and *υς*, after throwing away *ε*; *e. g.*

δαινός (exalted), δαινότερος, δαινότατος.

βέβαιος (firm), βεβαιότερος, βεβαιότατος.

εὐρύς (broad), εὐρύτερος, εὐρύτατος.

πρῆσβυς (old), πρῆσβύτερος, πρῆσβύτατος.

Note 1. If the penultimate syllable of adjectives in *ος* is short in the positive, *ο* is changed into *ω* in the comparative and superlative; *e. g.*

σοφός (wise), σοφώτερος, σοφώτατος.

καθ᾽άρός (pure), καθαρώτερος, καθαρώτατος.

Note 2. In this case *mutes with liquids* are generally regarded as lengthening the syllable, and, therefore, in such adjectives *ο* remains before the termination of the comparative and superlative; *e. g.* πικρότερος, πικρότατος (from πικρός, bitter). The poets, however, in many cases, after *mutes with liquids* use *ω* before the termination; *e. g.* εὐτεκνώτατος, from εὐτεκνος.

Note 3. Contracted adjectives in *εος—ους*, and *οος—ους*, must be distinguished from each other in respect to the formation of the degrees of comparison. For those in *εος* form their compar. and superl. regularly from the uncontracted form, and then also undergo regular contraction; *e. g.* πορφύρεος, contr. πορφυροῦς; compar. πορφυεώτερος, contr. πορφυρώτερος; superl. πορφυρεώτατος, contr. πορφυρώτατος. Those in *οος*, on the contrary, append *εστερος* and *εστατος* to the root, and always contract this termination with the preceding *ο*; *e. g.* εὔνοος contr. εὔνοους, compar. (εὔνοέστερος) εὔνούστερος, superl. (εὔνοέστατος) εὔνούστατος. In this last-mentioned class the Ionic dialect frequently adopts the usual formation; as, *e. g.* εὐρωώτερος and εὐρωώτατος (from εὔροος, contr. εὔρους).

(b) In adjectives in *ας*, *αινα*, *αν*, to the neuter;
e. g.

μέλας (black), μελάντερος, μελάντατος.

(c) Adjectives in *ης* and *εις* shorten these terminations into *ες*, and then append *τερος* and *τατος*; *e. g.*

ἀληθής (true), ἀληθέστερος, ἀληθέστατος.

πένης, gen. ητος (poor), πενέστερος, πενέστατος.

χαρίεις (pleasant), χαριέστερος, χαριέστατος.

Note 4. Adjectives in *ης*, gen. *ου*, of the first declension, annex *ιστερος* and *ιστατος* to the radical form of the adjective; *e. g.* κλέπτης (thievish), κλεπτίστατος. In like manner also ψευδής, which belongs to the third declension, forms its degrees of comparison. On the contrary, ὑβριστής (gen *ου*), for the sake of harmony, takes the compar. ὑβριστότερος.

(d) Adjectives in *ων* append *εστερος*, and those in *ξ εστερος* or *ιστερος*, to the root; *e. g.*

σώφρων, gen. σώφρονος (discreet), σωφρονέστερος, σωφρονέστατος.

ἄρπαξ, gen. ἄρπαγος (rapacious), ἀρπαγίστερος, ἀρπαγίστατος.

ἀφῆλιξ, gen. ἀφήλικος (growing old), ἀφηλικέστερος, ἀφηλικέστατος.

Note 5. Here also, as exceptions, occur traces of another formation; *e. g.* βλάξ (stupid, gen. βλακός), compar. βλακώτερος, superl. βλακώτατος.

Exceptions. (1) Some adjectives in *ος* reject *ο* before those terminations; *e. g.* γεραίος (old), γεραίτερος, γεραίτατος. In like manner περαῖος (on the other side), σχολαῖος (slow), παλαιός (old), although of the last the regular forms παλαιότερος, παλαιότατος, also frequently occur.—Θερίος (of summer) has likewise Θερίτατος in the superlative. Also to φίλος (friendly, dear, beloved) the usual form is φίλτερος and φίλτατος; besides which, however, φιλαίτερος, and even the regular φιλώτερος and φιλώτατος, are also found.

Note 6. The three forms of the comparative and superlative of φίλος appear to have been used by the ancients with a certain distinction of signification, so that φίλτερος and φίλτατος signified *more friendly, dearest friend*; φιλαίτερος, *more dear, more esteemed*; and φιλώτερος, *more beloved* (of objects of love,

comp. Xenoph. Memor. 3, 11, 18). Yet this distinction has not in general been strictly observed.

(2) Other adjectives, instead of *ο* and *ω*, have more commonly *αι* or *εσ*, or *ισ*, before the comparative and superlative terminations; *e. g.*

μέσος (middle), μεσαίτερος, μεσαίτατος. [So also φίλος, ἡσυχος (quiet), ἴδιος (proper), ἴσος (equal), εὐδιος (serene), ὄψιος (late), and πρῶιος (early)].

ἑρρῶμένος (strong), ἑρρῶμενέστερος, ἑρρῶμενέστατος. [So also ἄφθονος (abundant), ἐπίπεδος (flat), αἰδοῖος (modest), ἄσμενος (glad), ἄκρατος (unmixed.)]

λάλος (loquacious), λαλίστερος, λαλίστατος. [So πτωχός (mendicant), ὀψοφάγος (dainty)].

Note 7. The use of all these irregular formations evinces partly fluctuation, partly an endeavour to express by different forms a difference also of sense (comp. Note 6). For several of the adjectives here adduced there are two, for many even three forms of the compar. and superl. extant; thus, ἄφθονος, besides ἀφθονέστερος, has also ἀφθονώτερος.—ἡσυχος, besides ἡσυχαίτερος, also ἡσυχώτερος; and ἄσμενος even three different forms, namely, ἀσμεναίτερος, ἀσμενέστερος, and ἀσμενώτερος, and in such a manner that the last form is used almost exclusively for the adjective, the other two rather as adverbs.

§ 53. (52.)

1. Some dissyllabic adjectives in *υς* and *ρος* adopt a peculiar formation in their degrees of comparison, rejecting those terminations, and substituting in their stead *ῖων*, neut. *ῖον*, for the comparative, and *ιστος*, *η*, *ον*, for the superlative; *e. g.*

αἰσχρός (ugly), αἰσχῖων, αἴσχιστος.

γλυκύς (sweet), γλυκῖων, γλύκιστος.

2. The following only belong to the same class: ἐχθρός (hostile), κυδρός (renowned), οἰκτρός (piteous), and ἡδύς (pleasing), βαθύς (deep), βραδύς (slow), βραχύς (short), παχύς (thick), πρέσβυς (old), ταχύς, and ὠκύς (swift). The formation here given, however, is not exclusively in use even for these adjectives; but besides it the usual one in ὑτερος and ὀτερος occurs. Thus, *e. g.* οἰκτρός takes the usual comparative οἰκτρότερος, although the superlative is always οἰκτιστος. Generally of those in ρος, the formation ιων, ιστος, predominates only in αἰσχρός and ἐχθρός; and of those in υς, only in ἡδύς and ταχύς. In all the other given adjectives the regular form must be regarded throughout as the more usual; thus, βραδύτερος (βραδίων only in poetry), πρεσβύτερος, and βραχύτερος (without a collateral form), &c.

3. In some adjectives of this kind *ι* of the ending ιων, in the comparative, is rejected, and the last letter, if δ, θ, κ, or χ, changes into σσ (Att. ττ). This happens particularly in ταχύς, compar. ταχίων, and θάσσω, neut. θάσσω, Att. θάττων and θᾶττον (where, on χ vanishing, θ again enters, according to § 15. Note 5); also in βαθύς, compar. βαθίων and βάσσω; βραδύς, compar. βραδίων and βράσσω; γλυκύς, compar. γλυκίων and γλύσσω; παχύς, compar. παχίων and πάσσω. And in the same manner also must the compar. μάσσω, of μακρός (long), be explained.

Note. The *ι* in this termination of the comparative is always long in the Attic dialect, but used short in Epic poetry.

In the neut. *ων*, the accent recedes to the antepenultimate syllable. On the deviation of this termination in declension, see § 42. 4.

§ 54. (53.)

ANOMALOUS COMPARATIVE AND SUPERLATIVE.

1. The comparative and superlative remain in several adjectives, whose positive has grown into disuse. These are noted the most easily in connection with some extant positive, to which they approximate the nearest in respect to signification. In the following list, where several forms of the comparative and superlative exist for one positive, those usual in prose are distinguished by the impression.

	Comp.	Superl.
1. ἀγαθός (good, strenuous, excellent)	ἀμείνων ἀρείων (Epic) κρείσσω κρέσσω (Ionic) κρείττω (Attic)	ἄριστος κράτιστος
	βελτίων βέλτερος λῶϊων, λῶϊων	βέλτιστος βέλτατος (poet)
	λῶϊτερος (Epic) φέρτερος	λῶϊστος, λῶϊστος φέρτατος and φέριστος.

Note 1. That these various forms were not used in exactly the same signification is certain, but it is also equally certain that

no settled distinction of them was universally observed. In general, the following may be assigned: ἀμείνων signifies *more excellent, more useful, more advantageous, preferable, braver* (consequently is used chiefly in an external relation); to it ἀριστος belongs as superl.—κρείττων signifies *stronger, victorious, superior*, whose superl. is κράτιστος.—βελτίων, together with βέλτιστος, refers to internal excellence and moral goodness; φέρτερος and φέρτατος are used of external superiority and importance.

	Comp.	Superl.
2. κακός (bad, ill, vile)	κακίων κακώτερος (poet) χείρων, or χερείων and χειρότερος (Epic) ἥσων, or ἥττων (Attic).	κάκιστος χείριστος ἥκιστος

Note 2. With respect to the signification of these different forms, the following is to be observed generally: κακίων, *more cowardly, more ill, more wicked, more reprobate, more disadvantageous, more hurtful*; χείρων, *meaner, viler, more unfit, more paltry*; ἥσων, *weaker, inferior, less good or fit*.

3. μέγας (great)	μείζων, or μέζων (Doric)	μέγιστος
4. μικρός (little)	μικρότερος ἐλάσων, or ἐλάττων (Attic)	μικρότατος ἐλάχιστος
5. ὀλίγος (few)	μείων ὀλίζων (Epic).	ὀλίγιστος

Note 3. As the ideas *little* and *few* are so intimately allied to each other, ἐλάσων and ἐλάχιστος are also used as comparative and superlative for ὀλίγος.

6. πολὺς (much, many)	πλείων, or πλέων	πλεῖστος
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Note 4. The Attics usually make this compar. πλέων. They adopt the diphthong ει only in the contracted forms, as, e. g. πλείους for πλείονες (see § 42. 4.), and sometimes in the neut.

πλεῖον for πλέον. In Ionic and Doric this form admits of contraction in cases where *o* follows *ε*; *e. g.* πλεῦνες, πλεῦνας, πλεῦν, for πλεονές, &c.

7. καλός (beautiful)	καλλίων	κάλλιστος
8. ῥάδιος (easy)	ῥάων	ῥᾶστος
Ion. ῥήδιος	ῥήϊτερος	ῥήϊτατος
	ῥήϊων	ῥήϊστος
9. ἀλγεινός (painful)	ἀλγεινότερος	ἀλγεινότατος
	ἀλγίων	ἀλγιστος
10. πέπων (ripe)	πεπαίτερος	πεπαίτατος
11. πῖον (fat)	πιότερος	πιότατος.

2. Some comparatives and superlatives are evidently derived from substantives and particles; to the latter, particularly those which denote a certain succession of things, belong; *e. g.*

Compar.	Superl.	
πρότερος	πρῶτος	(from πρό)
ὑπέρτερος	ὑπέρτατος	(from ὑπέρ)
άνώτερος	άνώτατος	(from άνω)
ὔστερος	ὔστατος	(probably from ὑπό)
	κλεπίστατος	(from κλέπτης)
	ἐταιρότατος	(from ἐταῖρος)
δουλότερος		(from δοῦλος)
βασιλεύτερος		(from βασιλεύς)
κύντερος (more impudent)		(from κύων, a dog).

Note 5. In the last-mentioned cases the given substantive must be considered, by virtue of its signification, as the true positive to the derivative form. To others, however, occurring particularly in the Epic dialect, a substantive serves only as the primitive form for derivation, without admitting of being regarded properly as a true positive; *e. g.* κερδίων and κέρδιστος (lucrative, cunning, from the primitive form κέρδος, gain), ἐλέγχιστος, (very base, primitive form ἐλεγχος), μυχοίτατος and μύχατος (innermost, prim. form μυχός, a corner), &c.

Note 6. A few instances occur where, to express a still higher gradation of idea, a degree of comparison becomes the positive to a new formation; *e. g.* ἔσχατος (last); ἔσχατώτερος, ἔσχατώτατος (last of all); πρῶτος (first); πρῶτιστος (first of all, the very first).

Note 7. In the Epic dialect many adjectives are also found, which have the termination *τερος* in the positive, and must therefore be carefully distinguished from comparatives. Such are *σάωτερος* (safe), *ἀγρότερος* (wild), *θηλύτερος* (female), &c.

Note 8. In many adjectives in Greek, as in other languages, the formation of a comparative and superlative from the root of the positive was not usual, but the gradation of idea was expressed by adding the adverbs *μᾶλλον* (magis, more), and *μάλιστα* (maxime, most); *e. g.* *τρωτός* (vulnerable), *τρωτὸς μᾶλλον* (more vulnerable); *θνητός* (mortal), *θνητὸς μᾶλλον* (more mortal); *δῆλος* (evident), *μᾶλλον δῆλος* (more evident), *δῆλος μάλιστα* (most evident).

CHAPTER VI.

Of Numerals.

§ 55.

DIFFERENT CLASSES OF NUMERALS.

1. ALL numerals are adjectives, expressing the idea of a definite number or of consecution.

2. They are distinguished into : *cardinal* (how many ?), *ordinal* (which in order ?), *multiplicative* (how manifold ?), and *adverbs of number* (how many times ?). Also numeral substantives can be formed, all terminating in $\alpha\varsigma$.

3. For ciphers the Greeks use the letters of their alphabet in regular order; but, to make the number sufficient, they insert therein a ϵ after ϵ , and also adopt two oriental characters, namely, Coppa ς for 90, and Sampi ϑ for 900.

1 $\acute{\alpha}$, 2 β' , 6 ϵ' , 10 ι . They then compound : 11 $\acute{\iota}\acute{\alpha}$, 13 $\iota\gamma'$. Next 20 κ' , 30 λ' , 31 $\lambda\acute{\alpha}$, 40 μ' , 42 $\mu\beta'$, 50 ν' , 60 ξ' , 70 \acute{o} , 80 π' , 90 ς , 100 ρ' , 150 $\rho\nu'$, 200 σ' , 300 τ' , 400 $\acute{\upsilon}$, 500 ϕ' , 600 χ' , 700 ψ , 800 $\acute{\omega}$, 900 ϑ . This series is also used to designate thousands, having then a stroke underneath the line ; *e. g.* α , or α 1000, ι 10,000, ρ 100,000. In the same order the ciphers are connected together for compound numbers, 1821 $\alpha,\omega\kappa\acute{\alpha}$, 53,602 $\nu,\gamma,\chi\beta'$.

§ 56.

SYNOPSIS OF NUMERALS.

Cardinal.	Ordinal.
1 ἅ εἷς μία ἓν	πρῶτος, η, ον, the first
2 β' δύο and δύω	δεύτερος, α, ον, the second
3 γ' τρεῖς, τρία	τρίτος, Ep. also τρίτατος, η, ον
4 δ' τέσσαρες or τέτταρες, α, Ion. τέσσερες, Dor. τέττορες or τέτορες, Aeol. πίσυρες	τέταρτος and Ep. τέτρατος
5 ε' πέντε, Aeol. πέμπε	πέμπτος
6 ς' ἕξ	ἕκτος
7 ζ' ἑπτά	ἑβδομος, Ep. also ἑβδόματος.
8 η' ὀκτώ	ὀγδοος, Ep. also ὀγδόατος
9 θ' ἑννέα	ἑννατος, Ep. also εἵνατος
10 ι' δέκα	δέκατος
11 ιά ἑνδέκα	ἑνδέκατος
12 ιβ' δώδεκα, Ion. & poet. δυνώδεκα and δυοκαίδεκα	δωδέκατος
13 ιγ' τρισκαίδεκα & δεκατρεῖς, neut. δεκατρία	τρискаιδέκατος
14 ιδ' τεσσαρεςκαίδεκα and τεσσα-ρακαίδεκα	τεσσαρακαιδέκατος
15 ιε' πεντεκαίδεκα	πεντεκαιδέκατος
16 ις' ἑκκαίδεκα	ἑκκαιδέκατος

	Cardinal.	Ordinal.
17	ιζ' ἑπτακαίδεκα	ἑπτακαιδέκατος
18	ιη' ὀκτωκαίδεκα	ὀκτωκαιδέκατος
19	ιθ' ἑννεακαίδεκα	ἑννεακαιδέκατος
20	κ' εἴκοσι (ν), Ep. εἴκοσι, Dor. εἴκατι	εἴκοστός
21	κά εἴκοσιν εἷς, μία, ἕν	εἴκοστός πρῶτος
30	λ' τριᾶκοντα, Ion. τριήκοντα	τριᾶκοστός
31	λά τριᾶκοντα εἷς	τριᾶκοστός πρῶτος
40	μ' τεσσαράκοντα, Or τετταράκοντα, Dor. τετρώκοντα	τεσσαρακοστός
50	ν' πεντήκοντα	πεντηκοστός
60	ξ' ἑξήκοντα	ἑξηκοστός
70	ό' ἑβδομήκοντα	ἑβδομηκοστός
80	π' ὀγδοήκοντα, Ion. ὀγδώκοντα	ὀγδοηκοστός
90	ς' ἑνενήκοντα, Ep. ἐννήκοντα	ἐννεηκοστός
100	ρ' ἑκατόν	ἑκατοστός
200	σ' διακόσιοι, Ion. διηκόσιοι, αι, α	διακοσιοστός
300	τ' τριᾶκόσιοι, Ion. τριηκόσιοι	τριᾶκοσιοστός
400	ύ' τεσσαρακόσιοι	τεσσαρακοσιοστός
500	φ' πεντακόσιοι	πεντακοσιοστός
600	χ' ἑξακόσιοι	ἑξακοσιοστός
700	ψ' ἑπτακόσιοι	ἑπτακοσιοστός
800	ώ' ὀκτακόσιοι	ὀκτακοσιοστός
900	Ϟ' ἑννακόσιοι, Ep. εἰνακόσιοι	ἑννακοσιοστός
1000	,α χίλιοι, αι, α	χιλιοστός
2000	,β διςχίλιοι	διςχιλιοστός
3000	,γ τριςχίλιοι	τριςχιλιοστός
4000	,δ τετρακισχίλιοι	τετρακισχιλιοστός
5000	,ε πεντακισχίλιοι	πεντακισχιλιοστός

Cardinal.	Ordinal.
6000 ς ἑξακισχίλιοι	ἑξακισχιλιοστός
7000 ζ ἑπτακισχίλιοι	ἑπτακισχιλιοστός
8000 η ὀκτακισχίλιοι	ὀκτακισχιλιοστός
9000 θ ἑννακισχίλιοι, Ep. ἐννέα- χῖλοι	ἑννακισχιλιοστός
10,000 ι μύριοι, Ep. δεκάχῖλοι	μυριοστός
20,000 κ διςμύριοι	δισμυριοστός
100,000 ρ δεκακισμύριοι	δεκακισμυριοστός
Multiplicative.	Adverbs of Number.
ἁπλοῦς, ἦ, οὖν (*), simple	ἅπαξ, once
διπλοῦς, ἦ, οὖν, double	δίς, twice
τριπλοῦς, ἦ, οὖν, treble	τρίς, three times
τετραπλοῦς, ἦ, οὖν, quadruple	τετράκις, four times
πενταπλοῦς, ἦ, οὖν, &c.	πεντάκις, &c.

Note 1. In compound numbers either the less are put after the greater without a conjunction; *e. g.* εἴκοσι τρεῖς, τριάκοντα πέντε; or, which is most usual, the less precede, and are connected with the greater by καί; *e. g.* τρεῖς καὶ εἴκοσι, πέντε καὶ τριάκοντα. So also, in those more complicated, the several parts are united in such a manner as to proceed from the less to the greater; *e. g.* 63,974 τέτταρα καὶ ἑβδομήκοντα καὶ ἑννακόσια καὶ τριεχίλια καὶ ἑξακισμύρια. For greater numbers a numeral substantive is frequently used with the requisite cardinal number; *e. g.* 100,000 δέκα μυριάδες, 53,000 τριεχίλιοι καὶ πέντε μυριάδες. In the case of tens compounded with 8 or 9, the definition is often given by subtraction; *e. g.* 28 τριάκοντα δυοῖν δεόντων or δέοντα; 79 ὀγδοήκοντα ἐνὸς δέοντος, or, if a substantive of the fem. gen. stands therein, μιᾶς δεούσης.

Note 2. Of cardinal numbers, the four first, and the round numbers from 200, are alone inflected. All the rest are indeclinable.

* See the declension thereof, § 49 ^b.

Declension of the first four Cardinal Numbers.

N. εἷς μία (*) ἕν	N. τρεῖς τρία
G. ἑνός μιᾶς ἑνός	G. τριῶν
D. ἐνὶ μιᾷ ἐνί	D. τρισί
A. ἕνα μίαν ἕν	A. τρεῖς τρία
N. δύο and δύω	N. τέσσαρες or τέτταρες, α
G. δυοῖν Att. δυεῖν, Ion. also δυῶν	G. τεσσάρων
D. δυοῖν and δυσί	D. τέσσαρσι and τέτρασι
A. δύο	A. τέσσαρας, α

Note 3. The ordinal numbers are without exception adjectives of three terminations, and are regularly declined.

Note 4. Instead of the termination *πλοῦς* multiplicative are also frequently formed with *πλάσιος, ια, ιον, or πλασίων, ον*.

Note 5. All numeral substantives, except the first, are produced by appending the syllable *ας* (*αδος*) to the cardinal numbers; *e. g.* μονάς, an unit, δυάς, τριάς, τετράς, πεντηκοντάς, ἑκατοντάς, χιλιάς, μυριάς.

* Besides an Epic form ἵα, ἱῆς, &c.

CHAPTER VII.

Pronouns.

§ 57.

DIVISION AND COMPOSITION OF PRONOUNS.

ALL pronouns (*ἀντωνυμίαι*) serve to supply the place of a noun, but at the same time they give different *relations* of the substantive which they represent. According to these different relations expressed by them, they are divided into the following classes :

1. *Pronouns personal*, which express the pure idea of person, and directly represent the same.

ἐγώ, I. σὺ, thou. οὗ, of him.

2. *Pronouns possessive*, which, formed from those, indicate the property of a person.

ἐμός, ἡ, όν, my, mine. σός, σή, σόν, Ep. τεός, ἡ, όν, Dor. τεός, á, όν, thy, thine. οός, ἡ, όν, Ep. έός, ἡ, όν, Dor. έός, á, όν, his.

ἡμέτερος, α, ον, Dor. and Ep. áμός, ἡ, όν, our.

ύμέτερος, α, ον, Dor. and Ep. ύμός, ἡ, όν, your.

σφέτερος, α, ον, Dor and Ep. σφός, ἡ, όν, their.

νωίτερος, α, ον, of us both. σφωίτερος, of you both.

3. *Pronoun definite*, for the nearer and stronger distinction of one object from another.

αὐτός, αὐτή, αὐτό, he, self.

Note. The Ionic dialect inserts ε before the long termination in this word ; e. g. αὐτέων, αὐτέουσιν, for αὐτῶν, αὐτοῖς.

4. *Pronouns reflexive*, for the more accute indication and separation of a person.

ἐμαντοῦ, ἐμαντῆς, of myself.

σεαυτοῦ or σαντοῦ, σαντῆς, of thyself.

ἐαυτοῦ or αὐτοῦ, αὐτῆς, αὐτοῦ, of himself.

5. *Pronouns demonstrative*, which distinctly point out the object of which we are discoursing, with the accessory idea of place.

ο ἢ τό, the.

ὅδε, ἦδε, τόδε, this.

οὔτος, αὕτη, τοῦτο, this.

ἐκεῖνος, ἐκείνη, ἐκεῖνο, Ion. κείνος, Dor. τῆνος, that.

ὁ ἢ τὸ δεῖνα, a certain person.

6. *Pronouns relative*, which refer to an object already mentioned, and give to it a nearer definition.

ὃς ἢ ὅ, who.

ὅστις, ἥτις, ὅ, τι, whoever.

7. *Pronouns indefinite*, which merely indicate an object generally, without further definition.

τις, τί (enclitic), any one.

ἄλλος, ἄλλη, ἄλλο, another.

ἕτερος, ἕτερα, ἕτερον, the other of two.

8. *Pronoun interrogative*,

τίς, τί, who ? what ?

9. *Pronoun negatives*, which denote the absence of a person or thing.

οὔτις, οὔτι,	}	no one.
μήτις, μήτι,		
οὐδείς, οὐδεμία, οὐδέν,	}	no, none.
μηδείς, μηδεμία, μηδέν,		

10. *Pronoun reciprocal*, which designates the mutual action of different persons upon each other.

Dual ἀλλήλοιν, plur. ἀλλήλων, of each other.

§ 58.

INFLEXION OF PRONOUNS.

Personals.

Sing.

N.	ἐγώ, I.	σύ, thou	
G.	ἐμοῦ μου	σοῦ	οὗ of him
D.	ἐμοί μοί	σοί	οἱ
A.	ἐμέ μέ	σέ	ἐ

Dual.

N. A.	νῶϊ νώ	σφῶϊ σφώ	σφωέ
G. D.	νῶϊν νῶν	σφῶϊν σφῶν	σφωῖν

Plur.

N.	ἡμεῖς	ὑμεῖς	σφεῖς. neutr. σφέα
G.	ἡμῶν	ὑμῶν	σφῶν
D.	ἡμῖν	ὑμῖν	σφίσι
A.	ἡμᾶς	ὑμᾶς	σφᾶς, neutr. σφέα

Note 1. Many of these forms are *enclitic*, namely, the oblique cases singular of all the three pronouns, except the dissyllabic *ἐμοῦ*, *ἐμοί*, *ἐμέ*. Of the third all the forms are enclitic but *σφῶν* and *σφᾶς*. On the contrary, the whole of the forms retain their proper accent when they are used with particular expression and in opposition to some other person, or when they depend upon a preposition. In such cases the pronoun of the first person uses only its dissyllabic forms ; *ἐμοῦ*, *ἐμοί*, *ἐμέ*.

Note 2. The particle *γέ*, which is joined to a pronoun for greater emphasis, mingles with those of the first and second person into one word, and then the forms *ἐγώ*, *ἐμοί*, and *ἐμέ*, throw back their accent ; thus, *ἐγγωγε*, *ἐμοιγε*, *ἐμεγε* ; on the contrary, *ἐμοῦγε* (instead of *ἐμέογε*).

Note 3. In the older language and in the different dialects these personal pronouns exhibit a great variety of forms, which we shall here reduce into a synopsis. The Epic dialect constitutes the basis therein, and the peculiarities of the others are added with their proper designation.

Sing.

N. <i>ἐγώ ἐγών</i> (*)	<i>σύ τύνη</i> , Dor. <i>τύ</i> (*)	— — (*)
G. <i>ἐμέο</i> , length. <i>ἐμεῖο</i>	<i>σέο</i> , length. <i>σεῖο</i>	<i>ἐο</i> , length. <i>εῖο</i>
contr. <i>ἐμεῦ</i> , <i>μεν</i>	contr. <i>σεῦ</i> <i>σεν</i>	contr. <i>εῦ</i> <i>εῦ</i>
<i>ἐμέθεν</i> , Aeol. and	<i>σέθεν</i> <i>τεοῖο</i> , Dor. <i>τεῦ</i> ,	<i>ἐθεν</i> , Aeol. <i>εοῦς</i>
Dor. <i>ἐμεῦς</i> & <i>ἐμοῦς</i>	Aeol. <i>τεῦς</i> & <i>τεοῦς</i>	
D. <i>ἐμοί μοι</i> , Dor. <i>ἐμίν σοί</i>	<i>τοι</i> <i>τείν</i> , Dor. <i>τίν</i>	<i>εοῖ</i> <i>οῖ</i> <i>οῖ</i>
		Dor. <i>ῖν</i>
A. <i>ἐμέ με</i>	<i>σέ σε</i> , Dor. <i>τυ</i> and <i>τίν</i>	<i>ἐε</i> <i>ἔ</i> <i>ἔ</i>
		<i>μιν</i> , Dor. & Att. <i>νιν</i>
		<i>σφε</i>

Dual.

N. <i>νῶϊ νῶϊν</i>	<i>σφῶ</i>	— —
G. and D. <i>νῶϊν</i>	<i>σφῶϊν</i>	<i>σφῶϊν</i>
A. <i>νῶϊ νώ</i>	<i>σφῶϊ σφῶ</i>	<i>σφῶε σφῶ</i>

* Those forms which occur only as enclitics are given unaccented.

Plur.

N. (Ion. ἡμέες) ἡμεῖς	(Ion. ὑμέες) ὑμεῖς	— —
ἄμμες, Dor. ἀμές	ὑμμες, Dor. ὑμές	
G. ἡμέων ἡμείων	ὑμέων ὑμείων	σφῆων σφείων
D. ἡμῖν ἡμιν ἡμίν	ὑμῖν ὑμίν	σφίσιν σφίσι
ἄμμιν ἄμμι	ὑμμιν ὑμμι	σφίν σφί
A. ἡμέας ἡμιας ἡμάς	ὑμέας ὑμας ὑμάς	σφέας σφας
ἄμμε, Dor. ἀμέ	ὑμμε, Dor. ὑμέ	σφε

Reflexives.

Singular.

I myself.

Thou thyself.

He himself.

N. (ἐγὼ αὐτός αὐτή)	(σὺ αὐτός αὐτή)	(αὐτός)
G. ἐμαντοῦ ἐμαντῆς	σαντοῦ σαντῆς	αὐτοῦ αὐτῆς αὐτοῦ
D. ἐμαντῶ ἐμαντῇ	σαντῶ σαντῇ	αὐτῶ αὐτῇ αὐτῶ
A. ἐμαντόν ἐμαντήν	σαντόν σαντήν	αὐτόν αὐτήν αὐτό

Plural.

N. ἡμεῖς αὐτοί	ὑμεῖς αὐτοί	σφεῖς αὐτοί
G. ἡμῶν αὐτῶν	ὑμῶν αὐτῶν	αὐτῶν
D.	&c.	αὐτοῖς αὐταῖς αὐτοῖς
A.		αὐτούς αὐτάς αὐτά

Note 4. Instead of *av* in these forms, the Ionic dialect always uses *ων*, before which *ε* remains unchanged, and is even inserted in the reflexive of the first person; thus, ἐμεωντοῦ, σεωντοῦ, ἐωντοῦ, &c.

Demonstratives.

The declension of the simplest demonstrative, or article, has been given above, § 31. This is followed by its derivatives, namely, ὅδε, ἥδε, τόδε, in which the particle *δε* is annexed unchanged to the several cases of *ὁ*, *ἡ*, *τὸ*, thus, gen. τοῦδε, τῆςδε,

τοῦδε, &c. and οὗτος, in which τ is added at the beginning of the root in the same forms as in the article.

Note 5. In the Doric and Epic dialects the article prefixes the τ in the nom. plur. also of the masc. and fem., thus, τοί and ταί instead of οἱ and αἱ. In the remaining cases it experiences all the variations which have been noticed in the dialects of the first and second declensions; τοῖο for τοῦ, τᾶων for τῶν, ταῖσι and τῇσιν for ταῖς, τῶς, Dor. for τούς, &c. Of ὅδε the remarkable Epic form of the dat. plur. τοῖςδεσι or τοῖςδεσσι for τοῖςδε. must be observed.

Singular.

N. οὗτος αὕτη τοῦτο, this

G. τούτου ταύτης τούτου

D. τούτῳ τούτῃ τούτῳ

A. τοῦτον ταύτην τοῦτο

Dual.

N. A. τούτῳ ταύτα τούτῳ

G. D. τούτοιν ταύταιν τούτοιν

Plural.

N. οὗτοι αὗται ταῦτα

G. τούτων

D. τούτοις ταύταις τούτοις

A. τούτους ταύτας ταῦτα

Note 6. The Ionians insert an ε before the long final syllable of this pronoun; e. g. τουτέον, τουτέων, for τούτον, τούτων, &c.

Sing.

N. δεινα, a certain person

G. δεινος

D. δεινι

A. δεινα

Plur.

δεινες

δείνων

* * *

δεινας

Note 7. Sometimes δεινα is also used as an indeclinable.

Indefinites and Interrogatives.

Singular.

N. τὶς τί, any one	τίς τί, who? what?
G. τινός and του, Ep. τεο, τευ	τίνος and τοῦ, Ep. τέο
D. τινί and τῷ, Ep. τεῷ	τίνι and τῷ
A. τινά	τίνα

&c.

Note 8. These two pronouns of perfectly similar form are distinguished by the accent. The indefinite is always enclitic, and in the oblique cases takes the accent on its ending; on the contrary, the interrogative, even in a connected discourse, remains always orthotone in the nom., and in the oblique cases preserves the accent on the radical syllable.

Note 9. Instead of τινά as neutr. plur. of the indef. we find the collateral form Att. ἅττα, Ion. ἄσσα, which is not enclitic. In Ionic also the accessory forms τέων and τέοισι for τινων, τισι, occur.

Relatives.

Singular.

N. ὅστις ἥτις ὅ τι, whoever
G. οὗτινος ἥστινος οὗτινος
D. ᾧτινι ἥτινι ᾧτινι
A. ὅντινα ἥντινα ὅ τι

Dual.

N. A. ὧτινε ἄτινε ὧτινε
G. D. οἴντινوين αἴντιναιν οἴντινوين

Plural.

N. οἳτινες αἵτινες ἅτινα
G. ὧντινων
D. οἷστισι αἷστισι οἷστισι
A. οὗστινας ἄστινας ἅτινα

Note 10. Of this pronoun the forms ὅτου and ὅτῳ for οὗτινος, ὅτινι, and ἅττα for ἅτινα, are of very frequent occurrence. In general, besides the form ὅστις, whose declension is two-fold, another form ὅτις with an undeclined initial syllable must be observed. This is much used in the Epic dialect, and inflected in the following manner.

Singular.	Plural.
N. ὅτις, neutr. ὅ τι and ὅττι	N. (οὔτινες)
G. ὅττεο ὅττευ and ὅτευ	G. ὅτεων
D. ὅτεω ὅτῳ	D. ὀτέοισι
A. ὅτινα, neutr. ὅ τι and ὅττι	A. ὅτινας

Reciprocal.

Dual.

G. D. ἀλλήλοιν	ἀλλήλαιν	ἀλλήλοιν, one another.
A. ἀλλήλω	ἀλλήλα	ἀλλήλω

Plural.

G. ἀλλήλων		
D. ἀλλήλοις	ἀλλήλαις	ἀλλήλοις
A. ἀλλήλους	ἀλλήλας	ἀλλήλα

Note 11. Of this recipr. the plural form is the most usual, and is frequently adopted even when the discourse treats of two persons.

Note 12. All pronouns, not inflected here, follow the declension of adjectives in *ος*, *η*, *ον*, with the distinction that those, which have *ο* in the nom. neutr., retain it also in the acc. neutr.

§ 59.

CORRELATIVES.

1. Correlatives are words, which stand in a mutual relation to each other, both with respect

to form and signification. They are all directed to the general nature of an object, as, *e. g.* magnitude, form, situation, age, &c., and in such a manner that one asks a question respecting it, to which the rest contain the simplest answers and relations.

2. They are all adjectives of three terminations, having one common root, and distinguished from one another solely by their initial letters and accents.

Synopsis.

Interrogative.	Indefinite.	Demonstrative.	Relative.
πόσος, how great?	ποσός, of any	τόσος	ὅσος
how much? how	magnitude	τοσόςδε	ὁπόσος, as
many?		τοσοῦτος, so great	
πόῃος, of what	ποιός, of any	τοῖος	οἷος
quality?	quality	τοιόςδε	ὁποῖος, as
		τοιούτος, of such	
		a quality	
πηλίκος, how old?	πηλικός, of a	τηλίκος	ἡλίκος
	certain age	τηλικόςδε	ὁπηλίκος,
		τηλικουτος, so old	as

Note 1. Demonstratives in *ουτος* conform to the declension of *οὗτος* (see § 58.), except that, besides the termination *ο*, they have also *ον* in the neutr.; *e. g.* τοσοῦτος, τοσαύτη, τοσοῦτο (*ν*), gen. τοσοῦτου, τοσαύτης, τοσοῦτου, &c.

Note 2. Besides these usual correlatives there are also others, which occur, however, only in simple forms, and do not complete the full series; *e. g.* ποδαπός, whence sprung? ἀλλοδαπός, from another country, ὀποδαπός, whence.

§ 60.

LENGTHENED FORMS OF PRONOUNS.

1. To render still more prominent the expository power of demonstratives, the Greeks append to them an *ι*, which then always bears the acute accent, and is long by nature, and before which every short vowel is rejected; *e. g.* οὗτοσί, αὐτήι, τουτί (hicce, haecce, hocce), this; so also ὁδί (from ὅδε), ἐκείνονί (from ἐκεῖνος), τοςουντονί (from τοςούτος), &c.

2. For the same purpose the enclitic *περ* is annexed to relatives; *e. g.* ὅσπερ, the very same who; οἷόσπερ, exactly of which description; &c.

3. Moreover, to relatives are also annexed οὖν and δή or δήποτε, which, like the Latin *cunque* and the English *ever*, imply the extension of the relative meaning to all possible cases, wherein we are to observe that such appendages are not usual in the simple pronoun ὅς, but only in the compound ὅστις, and in the correlatives; *e. g.* ὅστιςοὖν, ὅστιςδήποτε, whoever, whosoever.

CHAPTER VIII.

THE VERB ACCORDING TO ALL ITS PARTS.

§ 61. (61, 62, 63.)

Idea and Properties of the Verb.

1. A VERB (ῥῆμα) expresses the existence of an object in a certain relation or condition. (see, § 23, 1.) Hence it includes in itself two ideas : namely, the idea of a condition, or generally of a *property* ; and the idea of *being*, by which the property is represented as possessed by an object.

2. According to this double idea of a verb its peculiarities are determined, namely, the *genus* or *kind* according to the idea of property, and the *modes* and *tenses* according to that of being.

3. By the attributed property an object appears as existing in a certain relation, which in general may be of a three-fold nature ; thus, the property either indicates an object as *active* and *operant*, or as *subject to an operation* (*passive*), or as *existing in a condition* which is independent, *i. e.* is not acted upon externally. According as a predicate is comprehended in one or another of these kinds of relation, we ascribe to it a particular genus, and hence arise *three genera* of the verb, namely, *active* (he praises), *passive* (he is

praised), and *neuter* or *intransitive* (he lives). But when an object is assigned actively, we must further distinguish whether its action be directed to another object or to itself; and thus the *active genus* is resolved into two subdivisions, namely, the *transitive* (he praises another), and the *reflexive* (he praises himself). For these different *genera* the verb has also different forms, although usually only for the two principal kinds, namely, the *active* and *passive*, the *reflexive* being denoted by the active form with the addition of the *reflexive pronoun*, and the *neuter* taking sometimes the form of the active and sometimes that of the passive. The Greeks, however, designate the reflexive, partially at least, by a particular form, denominated the *middle*, and nearly allied to the passive; wherefore in the Greek language we distinguish three forms of verbs, the active, passive, and middle.

4. When the property is brought into connection with an object by the idea of *being*, it is then declared either that it *actually* exists in it, or that its presence in the object is *possible*, or, lastly, that it is *necessary*. These three relations are expressed by the *modes*, of which there are usually three, the *indicative*, *conjunctive*, and *imperative*. In the case of possibility, a further distinction is to be regarded, whether the property belong to the object under certain circumstances and conditions, or whether it be merely generally conceivable in the same. This distinction also the Greeks express by particular forms, using

for the first case the *conjunctive*, and for the last the *optative*, as the appropriate mode.

Note 1. Among the peculiarities of the verb are besides to be remarked the *infinitive*, which expresses the idea of the verb absolutely, and therefore cannot be considered as a real mode; and the *participle*, whose idea has been explained above, § 24. 2.

5. As every thing which exists and takes place can only be conceived by us with reference to time, the verb, therefore, assumes forms, called *tenses*, to indicate the distinction of different times. Now in time we distinguish three divisions, the *past*, *present*, and *future*. Hence arise also three tenses, the *past*, *present*, and *future*. For the accurate narration, however, of past occurrences, and for the determination of their connection and succession, one single tense is not sufficient and we therefore express the past by several tenses, namely, the *perfect*, *pluperfect*, *imperfect*, and, in Greek, also the *aorist*. The whole of these tenses are resolved with respect to signification, and form into two classes :

(a) into the *principal tenses* : *present*, *perfect*, and *future*.

(b) into the *historical* (called also *subordinate*) tenses ; *imperfect*, *pluperfect*, *aorist*.

Note 1. Several tenses in Greek have a double form, namely, the *aorist* and *future* universally, and the *perfect* and *pluperfect* of the active, so that in conjugation we find an aor. 1. and 2. a fut. 1. and 2. &c., and in the passive also a fut. 3., whose signification coincides with the *fut. perfect* of the Latins. But as the distinction of these chiefly consists in form, mention can be made only of one *aorist*, &c. in a classification of the tenses.

Note 2. An accurate elucidation of the peculiar import of the different modes and tenses can only be given in the Syntax, in discussing the application of these forms.

FORMATION OF VERBS.

§ 62. (64.)

Conjugation.

1. To derive and form all the existing modifications of a verb is called *to conjugate*. This is done by the annexation and change of certain terminations, made use of to denote the different tenses, modes, numbers, and persons.

2. These terminations always remain essentially the same, however the verbs may differ to which they are annexed. But the manner in which they are united into one whole with the primitive form of the verb is different, according to the different nature of that primitive form itself, and hence we distinguish a plurality of conjugations.

3. In Greek the union of terminations with the primitive form of the verb takes place in a two-fold manner; or, which is the same thing, *there are in Greek two conjugations*, whereof one, which, from its personal termination, is called the conjugation ω , connects its personal terminations to the primitive form of the verb *by means of a vowel*; and the other, which, likewise, from the termination of its present, is called the conjugation μ , connects them to it *immediately*.

4. The conjugation ω predominates; because by far the greater number of Greek verbs are formed according to it, and because it is even used for the completion of the conjugation μ , which has only three peculiar tenses. But although few verbs admit a thorough formation in μ , yet many have single forms analogous to it (particularly the aor. 2. act.); and even in the common conjugation ω we find (in the aor. 2. pass.) indubitable traces of a mixture of the two kinds of conjugation. Hence the conjugation ω is considered as the foundation of Greek conjugations; and what is laid down in the sequel, respecting the terminations and root, must be understood with reference to it alone.

§ 63.

THE CONSTITUENT PARTS OF VERBAL FORMS.

1. In every *verbal form* we distinguish two parts, of which it is composed: (a) *the root of the verb*, and (b) *the termination of the verbal form*. The perfect and historical tenses add *a third constituent part*, namely, *the augment*.

2. Hence general rules for the formation of verbs are assigned in three sections; of which the first treats of terminations and their annexation; the second, of the augment; and the third, of the root and the mode of its discovery.

Note. The order here followed appears the most expedient, because in the rules for finding the root, and for the changes which this root undergoes in annexing the terminations, it enables the learner to complete a correct form equally for every tense.

§ 64. (66.)

VERBAL TERMINATIONS, AND THEIR ANNEX- ATION TO THE ROOT.

1. Verbal terminations are divided into three kinds—*temporal*, *personal*, and *modal*. But, according to their external peculiarity, all verbal terminations again resolve themselves into two classes, namely, the *active* and *passive*, as those tenses which are used exclusively in a *middle* sense have all their variations in common with the passive.

2. Temporal terminations are the following :—

Active.	Middle.	Passive.
Pres. ω		ομαι
Impf. ον		όμεν
Perf. α, κα		μαι
Plusqpf. ειν, κειν		μεν
Fut. 1. σω	σομαι	θήσομαι
Aor. 1. σα	σάμεν	θην
Fut. 2. ῶ (έω)	οῦμαι	ήσομαι
Aor. 2. ον	όμεν	ην

3. From comparing together, in the subjoined table, (tab. 1.) the compound terminations of different tenses and modes, the following remarks suggest themselves :

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αι.

ητον, ἦτων

ητε, ἦτωσαν

ἦναι

αι, εσσα, εν
gen. έντος, εΐσης,
έντος.

r. of the participle is purely accidental, as is clear from the perf., where second and third person sing., and in the third person plur., is much plur. *ειαν*.

and in the conjugation *μι*. The same is particularly common in the end of the verbal root, the collision of three consonants would occasion ; the Attics, on the contrary, making choice of compounds with the rf. pass. can only be formed by a composition of this kind; e.g. con-

n these terminations are annexed to the root by means of a connective the second person; whence *εαι*, contr. *η*, and Att. *ει*, which in particular variable rejection of *σ*.
the third pers. dual.



TABLE 1.

Modal and Personal Terminations of Verbs in ω.

ACTIVE.

TENSES.	NUMBERS.	MODES.				INFINITIVE.	PARTICIPLE.
		INDICATIVE.	CONJUNCTIVE.	OPTATIVE.	IMPERATIVE.		
Present and Future.	Singular.	ω, εἰς, εἰ	ω, ῥς, ῥ	οἶμι, οἰς, οἰ	— ε, ἔτω	εἶν	ων, οὔσα, ον gen. οντος, ούσης, οντος.
	Dual.	ετον, ετον	ητον, ητον	οἶτον, οἶτην	ετον, ἔτων		
	Plural.	ομεν, ετε, ουσι	ωμεν, ητε, ωσι	οιμεν, οἰτε, οἰεν	ετε, ἔτωσαν, and όντων *		
Imperfect and Aorist 2.	Singular.	ον, ες, ε	Aorist 2. as the Present.			εἶν	aorist 2. ών, οὔσα, όν.
	Dual.	ετον, ἔτην					
	Plural.	ομεν, ετε, ον					
Perfect 1 and 2.	Singular.	α, ας, ε	As in the Present.			εἶναι	ώς, νῆα, ός gen. ότος, νίας, ότος.
	Dual.	ἄτον, ἄτον					
	Plural.	ἄμεν, ἄτε, ἄσι					
Aorist 1.	Singular.	α, ας, ε	As in the Present.	αιμι, αἰς, αἰ †	— ον, ἄτω	αἰ	ας, ασα, αν gen. αντος, άσης, αντος.
	Dual.	ἄτον, ἄτην		αιτον, αἶτην	ατον, ἄτων		
	Plural.	ἄμεν, ἄτε, αν		αιμεν, αιτε, αιεν	ατε, ἄτωσαν and άντων *		
Plusquamperf. 1 and 2.	Singular.	ειν, εἰς, εἰ	wanting.	wanting.	wanting.	wanting.	wanting.
	Dual.	ειτον, εἶτην					
	Plural.	ειμεν, ειτε, εισαν, usually εσαν					
Future 2.	Singular.	ω, εἰς, εἰ	wanting.	οἶμι †, οἰς, οἰ	wanting.	εἶν	ών, οὔσα, οὔν gen. οὔντος, ούσης, οὔντος.
	Dual.	εἶτον, εἶτον		οἶτον, οἶτην			
	Plural.	οὔμεν, ειτε, ῥοσι		οὔμεν, οἶτε, οἶεν			

PASSIVE AND MIDDLE.

Perfect.	Singular.	μαι, σαι, ται	see Note §.		— σο, σῶ	σθαι	μένος, μένη, μένον.
	Dual.	μεδον, σδον, σδον			σδον, σδων		
	Plural.	μεδα, σδε, νται §			σδωσαν and σδων ¶		
Plusquamperfect.	Singular.	μην, σο, το					
	Dual.	μεδον, σδον, σδην					
	Plural.	μεδα, σδε, ντο §					
Present and Future.	Singular.	ομαι, ῥ (εἰ) ¶, εται	ωμαι, ῥ ¶, ηται	οἶμην, οἰο ¶, οἶτο	— ου ¶, ἔσθω	εσθαι	όμενος, η, ον.
	Dual.	όμεδον, εσδον, εσδον	όμεδον, ησδον, ησδον	οἶμεδον, οἰσδον, οἶσδην	εσδον, ἔσθων		
	Plural.	όμεδα, εσδε, ονται	όμεδα, ησδε, ονται	οἶμεδα, οἰσδε, οἶντο	εσδε, ἔσθωσαν and ἔσθων ¶		
Imperf. and Aor. 2. Mid.	Singular.	όμεν, ου ¶, ετο	in the aorist 2 middle, as in the present.				
	Dual.	όμεδον, εσδον, εσδην					
	Plural.	όμεδα, εσδε, οντο					
Aorist 1. Mid.	Singular.	άμην, ω ¶, ατο	as in the present.	αἶμην, αἰο ¶, αἶτο	— αι, ἄσθω	ασθαι	άμενος, η, ον.
	Dual.	άμεδον, ασδον, ασδην		αἶμεδον, αἰσδον, αἰσδην	ασδον, ἄσθων		
	Plural.	άμεδα, ασδε, αντο		αἶμεδα, αἰσδε, αἶντο	ασδε, ἄσθωσαν and ἄσθων ¶		
Future 2. Mid.	Singular.	οὔμαι, ῥ (εἰ) ¶, εἶται	wanting.	οἶμην, οἰο ¶, οἶτο	wanting.	εἶσθαι	οὔμενος, η, ον.
	Dual.	οὔμεδον, εἰσδον, εἰσδον		οἶμεδον, οἰσδον, οἰσδην			
	Plural.	οὔμεδα, εἰσδε, οὔνται		οἶμεδα, οἰσδε, οἶντο			
Aorists of the Passive.	Singular.	ην, ης, ῥ	ω, ῥς, ῥ	εἶην, εἶης, εἶη	— ηδι, ἦτω	ἦναι	εἰς, εἶσα, ἐν gen. ἐντος, εἰσης, ἐντος.
	Dual.	ητον, ἦτην	ῆτον, ῆτον	εἶητον, εἶήτην	ητον, ἦτων		
	Plural.	ημεν, ἦτε, ἦσαν	ῶμεν, ῆτε, ῶσι	εἶημεν, εἶητε, εἶησαν or εἶεν	ἦτε, ἦτωσαν		

* In Attic the dissyllabic and more full-sounding termination of the 3d pers. plur. imperat. is more usual. Its coincidence with the gen. plur. of the participle is purely accidental, as is clear from the perf., where this coincidence does not take place.

† Besides this optative termination αἶμι, use is made also of the termination εα, which indeed seldom occurs in the first person, but in the second and third person sing., and in the third person plur., is much more common than the one above adduced. Its inflexion proceeds regularly like the indic. aor., consequently second pers. εας, third εε, third plur. εαυ.

‡ Besides this optative termination of the fut. 2. the termination οἶην also occurs, which otherwise is usual only in verbs contract (see § 77.), and in the conjugation μι. The same is particularly common in the optative of the Attic fut. (see § 73. 2. a.), sometimes also it is found in the optative of the perfect.

§ The terminations νται and ντο can only be retained unchanged when the root of the verb ends with a vowel. If a consonant stand at the end of the verbal root, the collision of three consonants would occasion great harshness of pronunciation. Hence in these forms changes are adopted, the Ionians substituting α for ν; e.g. τερέσθαι for τερέσναι; the Attics, on the contrary, making choice of compounds with the participle and the auxiliary verb εἶμι; e.g. τετυμμένος (αι, α) εἶσι, τετυμμένοι ἦσαν, for τερέσθαι and ἐτέρεντο. Also the conj. and opt. perf. pass. can only be formed by a composition of this kind; e.g. conj. τετυμμένος (η, ον) ᾶ, opt. τετυμμένος εἶην.

¶ The second pers. of the terminations μαι and μην ought properly to be σαι and σο, as is the case in the perf. and pluperf. pass. But when these terminations are annexed to the root by means of a connective vowel, the σ is always rejected, and in Attic the concurring vowels undergo the usual contraction: thus the termination ομαι should be σαι in the second person; whence ται, contr. η, and Att. εἰ, which in particular is very usual for the second pers. fut. 2. mid. So also ου stands for εο, ω for ασο, and in the conj. η for ησαι, in the opt. οω for οσο, with the invariable rejection of σ.

¶ The abbreviated form of the third pers. plur. imperat., which is very frequently, and with Epic writers always, used, perfectly resembles the third pers. dual.



(1) All the tenses can be reduced *to common and simple primitive terminations of the active and passive forms*, wherein the historical and principal tenses in certain persons are clearly distinguished from each other. In the passive the terminations of the perf. and plupf. furnish the simple primitive form for both classes of tenses ; but of the active the following are the primitive terminations :

Principal tenses.				Historical tenses.			
	1.	2.	3.		1.	2.	3.
Sing.	—	ς	—		—	ς	—
Dual, }		τον	τον	}	μεν	τον	την
Plur. }	μεν	τε	σι (ν)			τε	ν or σαν

(2) These primitive terminations in the whole of the active, and in most of the passive tenses, are annexed to the root by means of a connective vowel, which is different in different tenses, and, as may be learnt from the table, varies even in single persons. In the 1st and 3d pers. sing. act. this vowel alone constitutes the termination, although in such a manner as to be increased into a long sound in the pres. and fut.

(3) The distinction of the two classes of tenses appears in the active form only in the 3d pers. dual, which for the principal tenses has τον, for the historical την ; and in the 3d pers. plur., which terminates respectively in σι (ν) and ν. This distinction is more striking and general in the passive, where, besides the 3d pers. dual and plur., the whole of the sing. receives for each class a different formation.

(4) In respect to terminations, the conjunct. corresponds with the principal tenses, and has this peculiarity, that it always lengthens the connective vowel, and therefore for *o* and *ov* adopts an *ω*, for *ε* an *η*, and for *ει* an *η*. The historical, on the contrary, are followed by the optative, of which *ο*, with an *ι* added, is always the connective vowel.

(5) The dual and plur. have in the active the same, but in the passive different terminations for the first person.

Prefixing the Augment.

§ 65. (67.)

AUGMENT IN GENERAL.

1. The addition which in some verbal forms is prefixed to the beginning of the root is called an augment.

2. With respect to its nature, the augment must be distinguished into two kinds: (1) the *augment of the perfect*, which appears in its proper form only in verbs beginning with a consonant, and consists in the repetition of this consonant with an *ε* added, whence it is also called *reduplication*; (2) the *augment of the historical tenses*, formed by simply prefixing an *ε*.

3. Besides this, another distinction of the augment is to be observed, which depends upon the

nature of the beginning of verbal roots : thus, if the root begins with a consonant, the prefixed ϵ forms a syllable of itself, and is called a *syllabic augment* ; if, on the contrary, it begins with a vowel, then the ϵ is contracted with this vowel, and thereby increases its quantity, whence we say that such verbs receive a *temporal augment*.

4. The augment of the perfect enters also into the plupf. and fut. 3. and is retained through all the modes, together with the infinitive and participle. The augment of the historical tenses, on the contrary, remains only in the indicative.

§ 66. (68.)

SYLLABIC AUGMENT AND REDUPLICATION IN
THE PERFECT.

1. Verbs whose root begins with a consonant receive in the historical tenses a syllabic augment, and in the perf. a reduplication ; *e. g.*

λέγω, impf. ἔ-λεγον, perf. λέ-λεχα, plupf. ἑ-λε-λέχειν
φιλέω — ἑ-φίλεον — πε-φίληκα* — ἑ-πε-φιλήκειν.

2. From this general rule are to be observed the following exceptions :

(a) If the root begins with a double consonant,

* For *φεφίληκα*, according to § 15. D.

or with two consonants which are not a mute and liquid, then ϵ only is prefixed in the perf. and plupf. ; *e. g.*

ψάλλω,	perf. ᾿-ψαλκα,	plupf. ἐ-ψάλκειν
ξενόω	— ἐ-ξένωκα	— ἐ-ξενώκειν
ζηλόω	— ἐ-ζήλωκα	— ἐ-ζηλώκειν
σπείρω	— ᾿-σπαρκα	— ἐ-σπάρκειν.

On the contrary :

γράφω	— γέ-γραφα	— ἐ-γεγράφειν.
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Note 1. The perfect of $\mu\acute{\nu}\alpha\omega$ (I remind), $\mu\acute{\epsilon}\mu\eta\mu\alpha\iota$, is formed by adding the reduplication, and of $\kappa\tau\acute{\alpha}\sigma\mu\alpha\iota$ (I acquire) the Attic perf. is $\kappa\acute{\epsilon}\kappa\tau\eta\mu\alpha\iota$: but the Ionians form $\acute{\epsilon}\kappa\tau\eta\mu\alpha\iota$ in the regular manner.

Note 2. Verbs, whose root begins with $\gamma\nu$, take no reduplication ; *e. g.* $\acute{\epsilon}\gamma\nu\acute{\omega}\rho\iota\sigma\mu\alpha\iota$, perf. pass. of $\gamma\nu\omega\rho\acute{\iota}\zeta\omega$. Also those beginning with $\gamma\lambda$ usually reject reduplication, together with those with $\beta\lambda$, except $\beta\lambda\acute{\alpha}\pi\tau\omega$ (I hurt), perf. pass. $\beta\acute{\epsilon}\beta\lambda\alpha\mu\mu\alpha\iota$.

(b) Verbal roots beginning with ρ are also incapable of reduplication ; but the ρ is always doubled in them after prefixing the augment ; *e. g.* $\rho\acute{\alpha}\pi\tau\omega$, imperf. $\acute{\epsilon}\rho\acute{\rho}\alpha\pi\tau\omicron\nu$, perf. $\acute{\epsilon}\rho\acute{\rho}\alpha\phi\alpha$, plupf. $\acute{\epsilon}\rho\acute{\rho}\acute{\alpha}\phi\epsilon\iota\nu$.

Note 3. The only example of reduplication in ρ occurs in the Homeric $\rho\acute{\epsilon}\rho\upsilon\pi\omega\mu\acute{\epsilon}\nu\alpha$, from $\rho\upsilon\pi\acute{\omicron}\omega$.

(c) The following verbs beginning with λ receive instead of reduplication the syllable $\epsilon\iota$ in the perf., which remains unchanged in the plupf. :

λαμβάνω (I take),	perf. εἰ-ληφα,	plupf. εἰ-λήφειν
in the pass.	— εἰ-λημμαι	— εἰ-λήμμην
λαγχάνω (I obtain by lot),	— εἰ-ληχα	— εἰ-λήχεν
λέγω (I gather),	— εἰ-λοχα	— εἰ-λόχεν
in the pass.	— εἰ-λεγμαι	— εἰ-λέγμην.

According to the same analogy are formed εἶρηκα (I have said), from 'PEΩ, and εἴμαρται (it is determined by fate), from μείρομαι.

(d) The verbs βούλομαι (I am willing), δύναμαι (I am able), and μέλλω (I am about), are augmented by η instead of ε, particularly in the *Attic dialect*; e. g. impf. ἐβουλόμην and ἡβουλόμην—ἐδυνάμην and ἡδυνάμην—ἔμελλον and ἡμελλον, &c.

Note 4. In the *Epic dialect* the aor. 2. also sometimes receives a reduplication, which it then retains through all the forms; e. g. λελάθοντο, aor. 2. from λανθάνομαι, inf. λελαθέσθαι.

§ 67. (68.)

TEMPORAL AUGMENT.—ATTIC REDUPLICATION.

1. When a verbal root begins with a vowel or diphthong, the prefixed ε is contracted with it into one sound, but so that the original sound belonging to the root is retained as much as possible in the contraction. This, from the reason assigned § 65. 3., is called a temporal augment, and is *the same in the historical tenses and in the perfect*.

2. As every vowel or diphthong which may stand at the beginning of a root is not capable of admitting the augment, we shall therefore, for easier inspection, divide them into three classes.

(a) the vowels α, ε, ο, the diphthongs αι and οι,

and the doubtfuls *ι* and *υ*, when short, are invariably changed, namely :

<i>α</i> into <i>η</i> *	<i>e. g.</i> ἄγω,	impf. ἤγον	perf. ἤχα	perf. p. ἤγμαι
<i>αι</i> — <i>η</i> }	αἶρέω	ἤρεον	ἤρηκα	ἤρημαι
<i>ε</i> — <i>η</i>	ἐλπίζω	ἤλπιζον	ἤλπικα	
<i>ο</i> — <i>ω</i> }	ὀμιλέω	ὠμίλεον	ὠμίληκα	
<i>οι</i> — <i>ω</i> }	οἰκτίζω	ὤκτιζον	ὤκτικα	
<i>ι</i> — <i>ι</i> }	ἰκετεύω	ἰκέτευον, aor. ἰκέτευσα		
<i>υ</i> — <i>υ</i> }	ὑβρίζω	ὑβρίζον, pass. ὑβρισμαι.		

Exceptions : (1) The following verbs beginning with *ε*, on prefixing the augment, take the diphthong *ει* instead of the usual contraction into *η* : *εἶα* (I let), *ἔθω* and *ἐθίζω* (I am wont), *ἐλίσσω* (I roll), *ἐλκω* and *ἐλκύω* (I draw), *ἐλαω* (I take, root to the aor. 2. *εἶλον*, *εἰλόμην*), *ἐπω* (I am occupied), *ἔπομαι* (I follow), *ἐργάζομαι* (I work), *ἐρπω* and *ἐρπύζω* (I creep), *ἐστιάω* (I entertain), and *ἐχω* (I have). (2) Verbs that begin with *α* and *οι*, and have another vowel after these sounds, remain without the augment ; *e. g.* *ἄημι*, 3d pers. impf. *ἄητο*.—*αἶω*, impf. *ἄϊον*.—*οἰακίζω*, impf. *οἰάκιζον*. Except the verbs *αἶδω* (I sing), and *οἶομαι* (I suppose), which always admit the regular augment ; *e. g.* impf. *ἤειδον*, *ὥόμην*.

Note 1. Some other verbs beginning with *οι* also admit the augment, as, *e. g.* *οἰκουρέω*, *οἰνόω*, &c.

(b) The diphthong *αν*, followed by a consonant, is changed into *ην* on receiving the augment ; but,

* The Dorians also in this instance retain long *α* instead of *η*, *e. g.* *ἄγον* for *ἤγον*.

if followed by a vowel, it receives no augment. The diphthong *ευ*, which also becomes *ηυ* on the accession of the augment, generally remains unaugmented.

Examples :

αὐξάνω, impf. *ἠϋξάνον*, perf. *ἠϋξηκα*

αὐαίνω — *αὔαινον*

εὐχομαι — *ἠϋχόμην* and *εὐχόμην*

εὐρίσκω — *ἠϋρίσκον* and *εὐρίσκον*, pf. *εὔρηκα*.

(c) Verbs whose root begins with *ν*, *ω*, *ει*, *ου*, and with a long *ι* or *υ*, suffer no augmentation. The only exception to be observed from this rule is *εἰκάζω* (I conjecture), to which the Attics sometimes join an augment, whereby *ει* is changed into *η*; *e. g.* impf. *εἴκαζον* and *ἦκαζον*, perf. pass. *εἴκασμαι* and *ἦκασμαι*.

Note 2. The following verbs beginning with vowels take the syllabic augment :

ώθέω (I push),

impf. *έώθουν*, pf. pass. *έωσμαι*

ώνέομαι (I buy),

— *έωνούμην* — *έώνημαι*

ούρέω (I urinate),

— *έούρουν* pf. *έούρηκα*

άγννμι (I break),

aor. 1. *έαξα*, — *έαγα*

άλίσκομαι (I am caught),

aor. 2. *έάλων* — *έάλωκα*

άνδάνω (I please),

— *έαδον*.

The same analogy is followed by the irregular perf. *έοικα* (I appear, from *έίκω*), *έολπα* (I hope, from *έλπω*), and *έοργα* (I do, from the obsolete root *έργω*), which have this peculiarity also, that they admit in the plupf. a new augmentation of the *ο*; thus, *έώκειν*, *έώλπειν*, *έώργειν*. This latter kind of augment occurs also in *έορτάζω* (I celebrate), impf. *έώρταζον*.

Note 3. The verbs ὁράω (I see), and ἀνοίγω (I open), take both the temporal and syllabic augments at the same time ; thus, impf. ἑώραν, ἀνέγων, aor. 1. ἀνέξα, pf. ἑώρακα, ἀνέψχα, &c.

3. According to the above (1) assigned rule, in verbs of this kind the augment of the perfect and historical tenses is the same, and therefore they do not admit of a proper reduplication. Nevertheless, a certain number of verbs, whose root begins with *a*, or *ε* or *ο*, receive in their perf. and plupf. a peculiar kind of increase, called the *Attic reduplication*, which consists in prefixing to the temporal augment the first vowel of the root, together with the next succeeding consonant. In this case the plupf. has frequently no particular augment.

Examples :

ἀγείρω, pf. (ἡγεῖρα) ἀγήγεῖρα, pass. ἀγήγεσμαι
ἐμέω — (ἤμεκα) ἐμήμεκα plupf. ἐμημέκειν
ὀρύττω — (ὥρυχα) ὀρώρυχα — ὀρωρύχειν.

4. When forms from polysyllabic roots have this Attic reduplication, the long vowel in the penultimate syllable is usually shortened ; *e. g.* ἀλείφω, pf. ἀλήλιφα, pf. pass. ἀλήλιμμαι.—ἀκούω, pf. ἀκήκοα.—ἘΛΕΥΘΩ, pf. ἐλήλυθα, &c. Yet this shortening does not obtain invariably, as appears from ἐρήρεια, perf. of ἐρείδω, and similar forms.

Note 4. The Attic, like the common reduplication, (see § 66. Note 4.) is sometimes prefixed in the Epic dialect to the aor. 2., although with this distinction, that in such aorists the augment is added to the reduplication ; *e. g.* ἤραρον, aor. 2. of ἄρω—ἄλαλκον

(without augment), from the obsolete root 'ΑΛΚΩ. This Attic reduplication in the aor. 2. has been retained by the verb ἄγω even in the common language; e. g. aor. 2. ἤγαγον, conj. ἀγάγω, inf. ἀγάγειν.

Note 5. It must not be concluded from the name, that the *Attic reduplication* belongs exclusively or principally to the Attic dialect. On the contrary, it is found used in the old Epic; and many forms, possessing this reduplication, exist only in the older and poetic language, and are never used by the Attics.

§ 68. (69.)

PARTICULARITIES IN THE USE AND NEGLECT OF THE AUGMENT.

1. What has been said in the preceding sections, respecting the augment, holds of simple verbs, and is confined to its use in the common language. Towards a complete discussion of this doctrine it is requisite also to give the necessary information on the augment in compound verbs, and on the freedom of poetic language in its adoption or neglect.

I. *Augment in Compound Verbs.*

(1) In verbs which are compounded with prepositions the augment enters between the preposition and the root, and the short final vowel of the preposition is rejected, except in περί and πρό, which retain the vowel before the augment; e. g.

προς-φέρω, impf. προς-έ-φερον	
συλ-λέγω — συν-έ-λεγον	
ἀπο-πέμπω — ἀπ-έ-πεμπον	
παρα-βάλλω — παρ-έ-βαλλον, pf. παρα-βέ-βληκα	
περι-βάλλω — περι-έ-βαλλον — περι-βέ-βληκα	
προ-πέμπω — προ-έ-πεμπον, usually with crasis προὔπεμπον.	

Note 1. In all the adduced examples, it is evident that the preposition is compounded with a simple verb; and as the verb retains its idea in composition, and merely receives an accessory relation from its union with the preposition, it is natural that in placing the augment the verb should be formed independently, and that to the verb so formed the preposition should be added unchanged. From this must be distinguished the other case where independent verbs are formed from nouns compounded with prepositions. Here the second part of the compound is not an independent verb, and therefore cannot properly take an augment, which should rather be joined to the entire, and, with respect to signification, indivisible verb, in the usual manner; consequently at the beginning. Yet this obtains only in few cases; *e. g.*

ἀντιδικέω (from ἀντίδικος),	impf. ἡντιδίκουν
ἐμπεδώ (from ἔμπεδος)	— ἡμπέδουν
προοιμιάζομαι (from προοίμιον)	— ἐπροοιμιαζόμεν.

While most verbs so formed, nevertheless, take the augment in the middle; *e. g.*

ἐπιθυμέω (from ἐπί and θυμός),	impf. ἐπεθύμουν
ἐγκωμιάζω (from ἐγκώμιον)	— ἐνεκωμιάζον
προφητεύω (from προφήτης)	— προεφήτεον.

The same is observed in ἐγχειρέω, ἐνεδρεύω, ἐπιτηδεύω (from ἐπιτηδές), ἀπολογέω, προξενέω, συνεργέω, ὑποπτεύω, &c. all of which have the augment in the middle, although they are not derived from simple verbs, but evidently from nouns.

Note 2. On the contrary, some compounds, formed by the union of a preposition with a simple verb, prefix their augment to the preposition. These are particularly such as are unusual in the common language as simple verbs; *e. g.*

καθεύδω (I sleep),	impf. ἐκάθευδον
κάθηναι (I sit),	— ἐκάθηνην
καθίζω (I set down),	— ἐκάθιζον
ἀμφιέννυμι (I clothe),	aor. ἡμφίεσα.

Yet even this is not an universal rule, but liable to many exceptions; thus, *e. g.* besides ἐκάθειδον, καθειδον is also used, and ἀφικνέομαι (I come), ἀπαντάω (I meet), ἐξετάζω (I examine), are invariably augmented in the middle, although the simple forms ἀντάω and ἐτάζω never occur.

Note 3. The following verbs compounded with prepositions receive a double augment, one in the root, the other in the preposition :

ἀνέχομαι (I endure),	impf. ἡνείχόμεν,	aor. 2. ἡνεσχόμεν
ἀνορθόω (I erect),	— ἡνώρθουν,	aor. 1. ἡνώρθωσα
ἐνοχλέω (I molest),	— ἡνώχλουν,	pf. ἡνώχληκα
παροινέω (I rage),	— ἐπαρόνουν,	pf. πεπαρόνηκα.

Besides the adduced examples, this usage occurs, although not invariably, in some other verbs.

Note 4. The verbs διατράω (I prescribe a mode of life), διακονέω (I minister), and ἀμφισβητέω (I doubt), are treated as compound verbs with respect to the augment, although they are only apparently and not really compounded with prepositions. They sometimes also present a double augment, like those adduced in the preceding note; *e. g.*

διατράω,	impf. διήτων and ἐδιήτων
διακονέω	— διηκόνουν and ἐδιηκόνουν, pf. δεδιηκόνηκα.
ἀμφισβητέω	— ἡμφεσβήτουν.

(2) Verbs compounded with εὔ and δυσ, if the root of the simple verb begins with a consonant, or with a sound not capable of an augment, place the augment before εὔ and δυσ; but if the root begins with a vowel which usually admits a temporal augment, this vowel receives it also in the composition; *e. g.*

εὐτυχέω (I am fortunate),	aor. 1. ἡντύχησα
εὐεργετέω (I befriend),	— εὐηργέτησα
δυστυχέω (I am unfortunate),	— ἐδυστύχησα
δυσαρεστέω (I displease),	impf. δυσηρέστουν
δυσωπέω (I shame),	— ἐδυσώπουν.

Note 5. Many verbs compounded with $\epsilon\tilde{\upsilon}$, which, according to the above rule, should receive the augment in $\epsilon\tilde{\upsilon}$, have no augment; *e. g.* $\epsilon\tilde{\upsilon}\omega\chi\omicron\upsilon\mu\alpha\iota$ (I feast), impf. $\epsilon\tilde{\upsilon}\omega\chi\omicron\upsilon\mu\eta\nu$.

(3) Verbs compounded with *a* privative, and with nouns, are augmented at the beginning; *e. g.*

$\delta\epsilon\iota\nu\omicron\pi\alpha\theta\acute{\epsilon}\omega$, impf. $\acute{\epsilon}\delta\epsilon\iota\nu\omicron\pi\acute{\alpha}\theta\omicron\nu\nu$

$\acute{\alpha}\phi\rho\omicron\nu\acute{\epsilon}\omega$ — $\acute{\eta}\phi\rho\acute{\omicron}\nu\omicron\nu\nu$

$\lambda\omicron\gamma\omicron\pi\omicron\iota\acute{\epsilon}\omega$ — $\acute{\epsilon}\lambda\omicron\gamma\omicron\pi\omicron\iota\acute{\omicron}\nu\nu$.

II. *Neglect of the Augment.*

(1) Like the augment of the perfect, (see § 65. 4.) the Epic reduplication of the aor. 2., where it occurs, (see § 66. Note 4., and § 67. Note 4.) is retained unchanged through all the forms. The augment of the aorist, on the contrary, remains only in the indicative; *e. g.* $\acute{\epsilon}\tau\nu\psi\alpha$, inf. $\tau\acute{\upsilon}\psi\alpha\iota$, opt. $\tau\acute{\upsilon}\psi\alpha\iota\mu\iota$, part. $\tau\acute{\upsilon}\psi\alpha\varsigma$. Of the impf. and plupf. it is to be understood that they can possess no form besides the indicative.

(2) The augment is frequently omitted in the indicative also of the historical tenses. The particular cases in which this omission is allowed, or usual, are determined according to the following rules :

(a) the reduplication can never be omitted.

(b) the syllabic augment is very frequently rejected from the pluperfect, not only in the Ionic dialect and the poets, but even in the common language; with the imperfect and aorist, on the contrary, such omission is a mere poetic license, used whenever requisite to the verse by the Epic.

but only seldom by the Attic poets ; while in prose this augment is always retained.

Note. 6. The imperfect ἔχρην, which is frequently used without the augment, χρῆν, even in prosaic writers, constitutes the only exception to this rule.

(c) The temporal augment can be omitted not only by Epic writers and in poetry generally, but also in Ionic prose. The Ionians allow themselves its omission even in the perfect ; *e. g.* οἰκέω (I inhabit), pf. pass. ὤκημαι and οἴκημαι.

Note 7. Except from this the forms ἤλθον and ἤλυθον (aor. to ἔρχομαι), which never occur without the augment.

Of the Root, and its Union with Terminations.

§ 69. (65.)

ROOT AND CHARACTERISTIC OF VERBS.

1. *The root of a verb* is its primitive form, *i. e.* the syllable, or syllables, from which, by the addition of different terminations (and of the augment), every verbal form is produced.

2. The last letter of the root is called the characteristic (*i. e.* the distinguishing letter) of a verb, because its quality directs all the changes which take place in the union of the root with the termination, and according to which the proper conjugation of each verb is determined.

§ 70. (65.)

DISCOVERY OF THE ROOT.

1. The root of a verb is found by taking away from a given verbal form the termination, and, if it possesses one, the augment. And, since the present is usually adduced as the principal form of a verb, and its termination is perfectly simple, the easiest method of discovering the root is to cut off the termination ω from the first person of the present. Thus, *e. g.* of the verbs $\tauρίβω$, $λέγω$, $δράω$, $νέμω$, the roots are $\tauριβ$, $λεγ$, $δρα$, $νεμ$.

2. But in most Greek verbs this process is not sufficient for finding the *original* or *pure root*, and another radical form, generally more simple than in the present, is developed in the analyzation of the remaining tenses.

3. This difference of roots discovered in the analysis of several tenses of one and the same verb consists either in the mere change of vowels (concerning which the necessary information is given below, § 71. 5. c., to the end, and § 73^a.), or in additions by which the root of the present is increased. The former is the case in almost all monosyllabic roots, having a diphthong compounded with ι ; the latter in all those wherein the termination of the present is preceded by the double consonant ζ or by two consonants which are not a mute and liquid.

4. All such verbs with more than one root should properly be ranked in the class of irregulars. But as the number of irregular verbs, which is already considerable, would be increased beyond measure by such an arrangement, all those are classed among regular verbs whose present root has undergone a change so definite that the original or pure root can be accurately determined by it according to certain rules. Hereto belong the following classes of verbs :

(a) verbs whose characteristic in the present is $\pi\tau$. In these the τ is a strengthening addition, and their true characteristic is one of the P sounds, usually π , more rarely β or ϕ (*); *e. g.*

Present : $\tauύπτω$ (I beat), $κρύπτω$ (I conceal), $ῥάπτω$ (I sew).

Root : $ΤΥΠΩ$ $ΚΡΥΒΩ$ $ῬΑΦΩ$.

Note 1. In those verbs also, whose characteristic in the present is $\kappa\tau$, τ forms a strengthening addition, their pure characteristic being κ . But, as other changes likewise occur in them, they are given in the list of irregular verbs.

(b) most verbs, whose present root terminates in $\sigma\sigma$ or $\tau\tau$, have usually γ , more rarely χ or κ , for their pure characteristic ; *e. g.*

Present : $πράσσω$ (I do), $φρίσσω$ (I shudder), $πτύσσω$ (I fold).

Root : $ΗΡΑΓΩ$ $ΦΡΙΚΩ$ $ΠΤΥΧΩ$.

Note 2. In some verbs of this kind the pure characteristic is a T sound, δ or θ , or τ . Such are $βλίττω$ (I cut honey-combs), $βράσσω$ (I shake), $ῑρέσσω$ (I row), $πάσσω$ (I sprinkle), $πλάσσω$ (I form), $πτίσσω$ (I pound); besides the purely poetic $ῑμάσσω$ (I scourge), $κορύσσω$ (I arm), $λεύσσω$ (I see), $λίσσομαι$ (I suppli-

* The reason of the change of β and ϕ into π , when followed by τ , see in § 15. B.

cate). From ἀφύσσω (I draw) is formed the fut. ἀφύζω, but the aor. 1. ἤφυσσα, with the Epic writers ἤφυσσα; and from νάσσω (I stuff), the fut. νάζω, pf. pass. νένασμαι; whence it is evident that these follow both sorts of analogy.

(c) of verbs, whose present root terminates in ζ, the greatest part have δ, others γ, for their characteristic; e. g.

Present : φράζω (I say), ὄζω (I smell), οἰμώζω (I wail).

Root : ΦΡΑΔΩ ὈΔΩ ΟΙΜΩΓΩ

Note 3. To those in ζω, which have δ for the pure characteristic, belong the many derivatives in άζω and ίζω, with the exception of the following, which are usual in Epic language, and which, although derivative, are, nevertheless, always formed in the fut. and remaining tenses with the characteristic γ : ἀλαπάζω (I sack), δαίζω (I cut in pieces), ἐναρίζω (I plunder), θρυλλίζω (I produce a discord), μερμηρίζω (I meditate), πελεμίζω (I brandish), πολεμίζω (I war), στυφελίζω (I drive).

Note 4. To those in ζω, whose pure characteristic is a palatine letter, usually γ, belong the verbs denoting sound, as αἰάζω (I groan), ἀλαλάζω (I raise the battle shout), κράζω (I cry), κρώζω (I croak), οἰμώζω (I wail), ὀλολύζω (I scream aloud), στενάζω (I sigh), τρίζω (I chirp), &c. ; besides μαστίζω (I scourge), ῥυστάζω (I drag), στάζω (I trickle), στίζω (I point), σφύζω (I boil).

Note 5. The pure characteristic fluctuates in the following, whose derivative forms are according to both analogies ; ἀρπάζω (I rob), fut. ἀρπάσω and ἀρπάξω ; βαστάζω (I carry), fut. βαστάσω, aor. pass. ἐβαστάχθην ; νυστάζω (I nod), fut. νυστάσω and νυστάξω ; παίζω (I play), fut. παιξοῦμαι, aor. ἐπαισα.

Note 6. Some in ζω have γγ for the pure characteristic, as κλάζω (I sound), πλάζω (I wander), σαλπίζω (I blow the trumpet), all in the fut.—γξω.

Note 7. In those tenses of verbs in ζω, whose termination begins with σ, consequently in the fut. and aor. the *Doric dialect* takes a ξ ; e. g. κομίζω, fut. κομίξω ; but, in the remaining tenses, verbs whose pure characteristic is δ, recover, with few exceptions, the usual formation ; e. g. aor. pass. ἐκομίσθην (not ἐκομίχθην).

(d) of verbs, whose characteristic in the pre-

sent is $\lambda\lambda$, a simple λ forms the pure characteristic; *e. g.* pres. $\sigma\tau\acute{\epsilon}\lambda\lambda\omega$ (I send), root ΣTEA , fut. $\sigma\tau\epsilon\lambda\tilde{\omega}$, aor. $\acute{\epsilon}\sigma\tau\epsilon\iota\lambda\alpha$.

5. In all those verbs, whose characteristic in the present has been changed, only the present and imperfect are formed from the root of the present. All the other forms are deduced from the pure root, with the unchanged characteristic.

Note 8. Concerning verbs with the characteristic $\pi\tau$ and with $\sigma\sigma$ or $\tau\tau$, it has been observed in general that the former have usually π , the latter usually γ , for the pure characteristic. But since, besides π , both β and ϕ , and, besides γ , both χ and κ can also enter as pure characteristics, it is necessary that for every single verb of this kind the true characteristic should be definitely ascertained. This, however, can only be done by attending to kindred words; thus, *e. g.* for $\beta\acute{\alpha}\pi\tau\omega$ (I dip), the substantive $\beta\alpha\phi\acute{\eta}$ (a dipping) furnishes the true characteristic ϕ , &c. Yet, as a knowledge of the pure characteristic is only requisite for the *secondary tenses*, in which it occurs unchanged, and as these tenses are used in but very few verbs of this kind, which practice gradually discovers, such knowledge is therefore in most cases of no consequence. In the *primary tenses*, before annexing the termination, the characteristic always experiences a change, which equally occurs to all the three P and three G sounds; *e. g.* $\tau\acute{\upsilon}\pi\tau\omega$ (root $\tau\upsilon\pi$), $\kappa\rho\acute{\upsilon}\pi\tau\omega$ (root $\kappa\rho\upsilon\beta$), $\rho\acute{\alpha}\pi\tau\omega$ (root $\rho\alpha\phi$); fut. $\tau\acute{\upsilon}\psi\omega$, $\kappa\rho\acute{\upsilon}\psi\omega$, $\rho\acute{\alpha}\psi\omega$; pf. $\tau\acute{\epsilon}\tau\upsilon\phi\alpha$, $\kappa\acute{\epsilon}\kappa\rho\upsilon\phi\alpha$, $\acute{\epsilon}\rho\rho\alpha\phi\alpha$: so $\pi\rho\acute{\alpha}\sigma\sigma\omega$ (root $\pi\rho\alpha\gamma$), $\phi\rho\acute{\iota}\sigma\sigma\omega$ (root $\phi\rho\iota\kappa$), $\pi\tau\acute{\upsilon}\sigma\sigma\omega$ (root $\pi\tau\upsilon\chi$); fut. $\pi\rho\acute{\alpha}\xi\omega$, $\phi\rho\acute{\iota}\xi\omega$, $\pi\tau\acute{\upsilon}\xi\omega$, &c.

§ 71. (70 and 71.)

DIFFERENT CLASSES OF VERBS IN ω .

1. By annexing the given (§ 64) terminations to the root, and by observing the rules laid down

(§ 65—69) for the augment, the different forms of every regular verb may be correctly determined. But as the characteristic frequently undergoes changes on the union of the root with the termination, those verbs which have certain changes in common with each other, are, for the facility of inspection, ranked together; and hence arise several classes of verbs in ω .

2. The whole of verbs in ω are first divided into two principal classes, namely,

(a) verbs barytone, that is, such as have their final syllable unaccented (see § 10. Note 4). To these belong all verbs, whose characteristic is a consonant or a diphthong, or a simple vowel, except α , ϵ , and \omicron . (b) Verbs perispome or contract, that is, such as have their characteristic vowel contracted with the present termination, on which account the circumflex then enters upon the blended sound produced by contraction. To these belong verbs with the characteristics α , ϵ , \omicron .

3. Verbs barytone are again divided into several classes with reference to the identity or resemblance of the characteristic, upon which depends the conformity of changes in the root before certain terminations.

4. Changes of the characteristic are introduced in the formation of verbs, through an endeavour after harmony, and are effected according to the general rules adduced above, § 15—19. In verbs barytone such changes are usually requisite, when the termination begins and the root ends with a consonant, consequently in the tenses

whose terminations begin with σ , (fut. 1. and aor. 1. act. and mid., fut. 3. pass.), or with μ , (perf. and plusqpf. pass.), or with ς , (aor. 1. and fut. 1. pass.), or with κ , (perf. act.). Hereto is added the breathing connected with the termination of the perf. 1. act. in those cases, where it is merely α without an acceding κ .

5. For the cases here observed we shall assign the necessary changes of the characteristic in the different classes of verbs barytone. These classes are as follow :

(A) Verbs pure, whose characteristic is a diphthong or a simple vowel, with the exception of α , ϵ , \omicron ; *e. g.* $\tau\acute{\iota}\omega$, $\epsilon\lambda\acute{\kappa}\upsilon\omega$, $\kappa\lambda\alpha\acute{\iota}\omega$, $\sigma\epsilon\acute{\iota}\omega$, $\kappa\epsilon\lambda\epsilon\acute{\upsilon}\omega$, $\acute{\alpha}\kappa\omicron\upsilon\omega$, &c. For the formation of the tenses of these verbs the general rule obtains, that they annex the temporal terminations to an unchanged characteristic, and receive in the perf. act. the termination $\kappa\alpha$. Besides this, however, the following peculiarities are yet to be observed respecting them.

(1) Secondary tenses are not formed from these verbs, except in some whose present root has undergone changes.

(2) Verbs, whose characteristic in the present is ι or υ , lengthen this vowel in the fut. and its derivative tenses (see § 72. 2. II.), when it was short in the present ; *e. g.* $\delta\alpha\kappa\rho\acute{\upsilon}\omega$, fut. $\delta\alpha\kappa\rho\acute{\upsilon}\sigma\omega$, aor. $\epsilon\delta\acute{\alpha}\kappa\rho\upsilon\sigma\alpha$, pf. pass. $\delta\epsilon\delta\acute{\alpha}\kappa\rho\upsilon\mu\alpha\iota$.— $\tau\acute{\iota}\omega$, fut. $\tau\acute{\iota}\sigma\omega$, aor. $\epsilon\tau\acute{\iota}\sigma\alpha$, pf. pass. $\tau\acute{\epsilon}\tau\upsilon\mu\alpha\iota$. Exceptions from this rule see in § 8. third sect. B. 2. b.

(3) In the aor. 1. and in the perf. pass. many verbs pure insert a σ before the termination,

namely, all those in *ύω*, which retain the short vowel in the derivative tenses, (see above, § 8. third sect. B. 2. b.), besides the following : ἀκούω (I hear), βύω (I stop full), ἐλκύω (I draw), θραύω (I break in pieces), κελεύω (I urge on), λεύω (I stone), ξύω (I scrape), παλαίω (I wrestle), πρίω (I saw), πταίω (I stumble), ύω (I rain), χρίω (I anoint).—παύω (I put an end to) takes σ in the aor. ἐπαύσθην, but not in the perf. πέπαυμαι.—κλείω (I shut) fluctuates, having the perf. pass. κέκλειμαι, besides the usual form κέκλεισμαι.

Note 1. Verbs pure in *άω*, *έω*, *όω*, are passed over here, being specially treated of as contracts in the sequel (§ 77).

(B) Verbs mute, whose characteristic is a mute letter. Like the mute letters, verbs mute also resolve themselves into three divisions, according to the different sounds ; consequently,

(a) Verbs whose characteristic is a P sound, either β or π, or φ or πτ (according to § 70. a.) ; e. g. τρίβω, πέμπω, γράφω, τύπτω. These unite (§ 17. 1.) the characteristics with the succeeding σ of the temporal termination into ψ, and change the same into μ, before the μ of the temporal termination, (§ 16. 1.) into the *aspirata* φ before θ, (according to § 15. B.), and likewise into φ before the aspirated termination α of the perf 1. (§ 15. E.) ; e. g. τρίβω, fut. τρίψω, aor. 1. έτριψα, perf. 1. τέτριφα, aor. 1. pass. έτριφθην, pf. pass. τέτριμμαι.

Note 2. When μ precedes the P sound, one μ is suppressed in the perf. pass., as otherwise three would occur together ; e. g. έγγρίμπτω (I bring near), pf. pass. έγκέκριμμαι.

(b) Verbs whose characteristic is a K sound, either γ, or κ, or χ, or σσ, ττ (§ 70. b.), or ζ (§ 70. c. together with Notes 3 to 6), or κτ, (§ 70. Note 1.); *e. g.* ἄγω, πλέκω, τρέχω, τάσσω, στενάζω, τίκτω. These unite the characteristic with the following σ of the temporal termination into ξ, (§ 17. 2.) and change the same into γ before the initial μ of the temporal termination (§ 16. 2), into χ before ϑ, (§ 15. B.), and likewise into χ before the aspirated termination of the perf. 1. (§ 15. E.); *e. g.* πλέκω, fut. πλέξω, pf. 1. πέπλεχα, aor. 1. pass. ἐπέλεχθην, perf. pass. πέπλεγμαi.

Note 3. Verbs, whose characteristic is γγ, drop one γ in the 1 pers. perf. pass.; *e. g.* σφίγγω (I tie), pf. pass. ἐσφιγμαι, but 2 pers. ἐσφιγξαι.

(c) Verbs whose characteristic is a T sound, either δ, or ϑ, or τ, or ζ (§ 70. c.); *e. g.* ἄδω, πείθω, ἀνύτω, φράζω. These drop the T sound before temporal terminations beginning with σ (§ 17. 3.), change the same into σ before μ and ϑ (§ 16. 3. and § 17. Note 2.), and take in the perf. 1. act. the termination κα, before which the T sound is likewise omitted (§ 17. Note 2.); *e. g.* πείθω, fut. πείσω, pf. 1. πέπεικα, pf. pass. πέπεισμαι, aor. 1. ἐπέισθην.

Note 4. When ν stands before the T sound, it disappears on the change of the T sound, but the preceding vowel is in that case always lengthened (§ 17. Note 1.); *e. g.* σπένδω (I pour out), fut. σπείσω, aor. ἔσπεισα, pf. 1. ἔσπεικα, pf. pass. ἔσπειςμαι, aor. 1. pass. ἐσπείσθην.

(C) Verbs liquid, whose characteristic is one of the liquids, λ μ, ν, ρ, or also λλ (§ 70. d); *e. g.*

στέλλω, νέμω, φαίνω, σπείρω. These do not form the fut. 1., but the fut. 2. act. and mid.; in the aor. 1. act. and mid. they drop the σ of the termination, but in that case always lengthen the short vowel of the root, in the pf. 1. they take the termination $\kappa\alpha$; *e. g.* στέλλω, fut. στελῶ, in the mid. στελοῦμαι, aor. ἔστελα, mid. ἐστελάμην, perf. 1. ἔσταλκα, perf. pass. ἔσταλμαι. The following peculiarities must be observed in addition to these general rules for verbs liquid :

(1) in the fut. 2. the vowel in the last syllable of the root is always shortened, in which case the diphthong $\alpha\iota$ changes into $\alphã$, and $\epsilon\iota$ into ϵ ; *e. g.* κρῖνω, fut. κρῖνῶ.—φαίνω, fut. φᾶνῶ.—σπείρω, fut. σπερῶ.

(2) The aor. 1. is to be deduced from the fut. 2., and in such a manner that the short vowel in the last syllable of the root is changed into a kindred long sound; *e. g.* from the fut. κρῖνῶ, aor. 1. ἔκρῖνα. from the fut. φᾶνῶ, aor. 1. ἐφῆνα.—κτείνω, fut. κτενῶ, aor. 1. ἔκτεινα.—ψάλλω, fut. ψᾶλῶ, aor. 1. ἔψηλα.

Note 5. Of verbs in αῖνω, all those which end in ιαίνω and ραίνω take an $\alphã$ instead of η in the aor. 1., as *πιαίνω* (I make fat), *εὐφραίνω* (I exhilarate), aor. 1. ἐπῖα̃να εὐφρᾶ̃να, besides also *κερδαίνω* (I gain), *κοιλαίνω* (I excavate), *λευκαίνω* (I make white), *πεπαίνω* (I make ripe): thus aor. 1. ἐκέρδα̃να, ἐκοιλᾶ̃να, &c. Of *σημαίνω* (I give a sign) both formations ἐσήμῃνα and ἐσήμᾶ̃να occur. With later writers the forms of the aor. 1. in most verbs in αῖνω and αῖρω interchange η and $\alphã$. In the Doric dialect most of these form their aor. with $\alphã$; in the Ionic, on the contrary, with η .

3. In verbs liquid, whose monosyllabic root

contains ϵ or $\epsilon\iota$, these sounds change into α in the pf. 1. act. and pf. pass., as also in all aor. 2. and in the aor. 1. pass.; *e. g.* $\phi\theta\epsilon\acute{\iota}\rho\omega$, (I destroy), pf. 1. $\epsilon\phi\theta\alpha\rho\kappa\alpha$, pf. pass. $\epsilon\phi\theta\alpha\rho\mu\alpha\iota$, aor. 2. pass. $\epsilon\phi\theta\acute{\alpha}\rho\eta\nu$.— $\sigma\tau\acute{\epsilon}\lambda\lambda\omega$ (I send), $\epsilon\sigma\tau\alpha\lambda\kappa\alpha$, $\epsilon\sigma\tau\alpha\lambda\mu\alpha\iota$, $\epsilon\sigma\tau\acute{\alpha}\lambda\theta\eta\nu$, $\epsilon\sigma\tau\acute{\alpha}\lambda\eta\nu$.— $\kappa\tau\acute{\epsilon}\iota\nu\omega$ (I kill), aor. 2. $\epsilon\kappa\tau\alpha\nu\omicron\nu$.

(4) in the perf. 1. act. of verbs in $\nu\omega$, ν must become γ before κ of the termination; *e. g.* $\phi\alpha\acute{\iota}\nu\omega$ (I show), pf. $\pi\acute{\epsilon}\phi\alpha\gamma\kappa\alpha$. This perfect of such verbs, however, occurs only seldom, and is sometimes formed even with the omission of the ν . This omission is regular not only in the perf. 1., but also in pf. and aor. 1. pass. in $\kappa\lambda\acute{\iota}\nu\omega$ (I bend), $\kappa\rho\acute{\iota}\nu\omega$ (I judge), $\pi\lambda\acute{\upsilon}\nu\omega$ (I wash), $\kappa\tau\acute{\epsilon}\iota\nu\omega$ (I kill), $\tau\acute{\epsilon}\iota\nu\omega$ (I stretch); *e. g.* from $\kappa\lambda\acute{\iota}\nu\omega$, pf. 1. $\kappa\acute{\epsilon}\kappa\lambda\acute{\iota}\kappa\alpha$, pf. pass. $\kappa\acute{\epsilon}\kappa\lambda\acute{\iota}\mu\alpha\iota$, aor. 1. pass. $\epsilon\kappa\lambda\acute{\iota}\theta\eta\nu$.— $\tau\acute{\epsilon}\iota\nu\omega$. pf. 1. $\tau\acute{\epsilon}\tau\alpha\kappa\alpha$, pf. pass. $\tau\acute{\epsilon}\tau\alpha\mu\alpha\iota$, aor. 1. $\epsilon\tau\acute{\alpha}\theta\eta\nu$ (where α enters agreeably to the observation in the preceding section). In the aor. 1. pass., however, the retention of ν in these verbs, with the exception of $\tau\acute{\epsilon}\iota\nu\omega$, is not unusual; and with the poets it is frequently necessary, in order to gain a long syllable; *e. g.* $\epsilon\kappa\lambda\acute{\iota}\nu\theta\eta\nu$ for $\epsilon\kappa\lambda\acute{\iota}\theta\eta\nu$, &c.

(5) the formation of the perf. pass. of verbs in $\alpha\acute{\iota}\nu\omega$ and $\acute{\upsilon}\nu\omega$ is liable to still greater fluctuation. Generally ν is changed into σ before the termination $\mu\alpha\iota$; *e. g.* $\phi\alpha\acute{\iota}\nu\omega$, perf. pass. $\pi\acute{\epsilon}\phi\alpha\sigma\mu\alpha\iota$; but, in several verbs of this kind, ν before μ becomes likewise μ , as in $\xi\eta\rho\alpha\acute{\iota}\nu\omega$ (I dry), pf. pass. $\acute{\epsilon}\xi\eta\rho\alpha\mu\mu\alpha\iota$: in some forms ν is even omitted, and the vowel before the termination lengthened; *e. g.* $\tau\rho\alpha\chi\acute{\upsilon}\nu\omega$ (I make rough or angry), pf. pass. $\tau\epsilon\tau\rho\acute{\alpha}\chi\upsilon\mu\alpha\iota$.

Lastly, all this holds good only of the first person of the pf. pass., the *ν*, on the contrary, being replaced in the remaining forms of this tense; thus, *πέφασμαι*, 2 pers. *πέφανσαι*.—*ἐξήραμαι*, 3 pers. *ἐξήρανται*, &c.

(6) Verbs, having the characteristic *μ*, form their pf. 1. always according to a lengthened form in *έω*, consequently with the termination *ηκα*; *e. g.* *νέμω* (I divide), pf. 1. *νενέμηκα*.

§ 72. (72. 8.)

AFFINITY OF THE TENSES TO EACH OTHER.

1. Although each tense can be formed from the root of the verb distinctly and independently of every other by means of a peculiar termination, yet it is evident that certain tenses are either perfectly similar, or very nearly allied to each other with reference to the changes which take place in annexing the termination to the characteristic, while others again have other peculiarities in common.

2. Agreeably to this affinity, with reference to the change of the characteristic, all tenses are resolved into three divisions, so that those adduced in one order are always allied together and distinct from those in another. These three divisions are as follow :

1. Tenses which are always formed from an un-

changed present root : *present* and *imperfect*, *act.*, *pass.* and *mid.*

II. Tenses which usually change the characteristic : *futur.* 1. and *aor.* 1. *act.* and *mid.*—*Perfect* 1. and *plusquampf.* 1. *act.* and *perfect* and *plusquampf.* *pass.*, besides *futur.* 3.—*Aorist* 1. and *futur.* 1. *pass.*

III. Tenses which are always formed from a pure root with an unchanged characteristic : *futur.* 2. and *aor.* 2. *act.* *pass.* and *mid.*—*Perfect* 2. and *plusquampf.* 2.

Note. The only change, which the root can undergo in the tenses of this last order, is that of the radical vowel, of which something has been said in § 71. c. 3. ; the rest is given in the following §.

§ 73^a. (72.)

PECULIARITIES IN THE FORMATION OF SINGLE TENSES.

The necessary particulars respecting the formation of tenses have been adduced above, § 71., according to the different classes of verbs, and from the rules there laid down most tenses may be correctly formed from their different roots. Many roots, however, on account of their peculiar nature, are subject to certain changes not specified therein ; and in like manner also for some tenses certain distinct peculiarities are to be observed, which we here classify together.

1. Of the roots which undergo peculiar changes

in the formation of the tenses, those, whose last letter is *ι* or *υ*, have been already treated of above, § 71. A. 2. We here shall adduce the necessary particulars respecting those which have the vowel *ε* or the diphthongs *ει* and *ευ* in the middle of the root.

(a) In monosyllabic roots of verbs mute, which have *ε* in the middle, this *ε* usually changes into *α* in the aor. 2.; *e. g.* *τρέπω* (I turn), aor. 2. *ἔτραπον*.—*πλέκω* (I plat), aor. 2. pass. *ἐπλάκην*.—*βρέχω* (I moisten), aor. 2. pass. *ἐβράχην*. Much more rarely this change of sound enters also into the perf. pass., where it only occurs with certainty in *στρέφω* (I turn round), *τρέπω* (I turn), *τρέφω* (I nourish,) pf. pass. *ἔστραμμαι*, *τέτραμμαι*, *τέθραμμαι*. The more extensive and constant use of this change of sound in the roots of verbs liquid has been specified above, § 71. C. 3.

Note 1. This change of sound does not extend to all verbs mute of this kind, even in the aor. 2., but several retain the radical vowel *ε* unchanged in all the forms; thus, *βλέπω* (I see), *λέγω* (I say), *λέπω* (I peel), *φλέγω* (I burn).

Note 2. The following verbs, which adopt *ο* in exchange for *ε* in the perf. 1., are to be observed as exceptions from the general analogy: *κλέπτω* (I steal), *λέγω* (I gather), *πέμπω* (I send), *τρέπω* (I turn), pf. *κέκλοφα*, *εἴλοχα*, *πέπομφα*, *τέτροφα* (similar to the pf. 2. of *τρέφω*). The same analogy is followed by *δεῖδω* (I fear), pf. *δέδοικα*.

(b) The diphthong *ει* in the middle of the root of verbs mute becomes *ι* in the aor. 2.; *e. g.* *λείπω* (I leave), aor. 2. *ἔλιπον*.—*πείθομαι* (I believe, obey), aor. 2. *ἐπιθόμην*. Concerning the other mode by which the sound of *ει* is changed in verbs liquid, see § 71. C. 3.

(c) The diphthong *ευ* in the middle of the root becomes *υ* in the aor. 2.; *e. g.* *ἐρεύγω* (I bellow), aor. 2. *ἤρῳγον*.—*ἐλεύθω* (obsolete radical form to *ἐρχομαι*, I come), aor. 2. *ἤλῳθον*.—*φεύγω* (I fly), aor. *ἔφῳγον*.

2. The fut. 2. and fut. Att., besides the perf. 2., perf. pass. and the aorists pass., we adduce as tenses, in the formation of which distinctive peculiarities are to be observed.

(a) The fut. 2. act. and mid. is formed by annexing the termination *έω* and *έομαι*, contracted in Attic into *ῶ* and *οῶμαι*, and constitutes the peculiar form of the fut. in verbs liquid. In other verbs it is so little used in the general language, that it can be referred to with certainty only in four, and in those always in the middle form alone; namely,

<i>μαχοῶμαι</i> as fut. to <i>μάχομαι</i> (I fight).	
<i>έδοῶμαι</i> — <i>έζομαι</i> (I sit).	
<i>πιοῶμαι</i> (*) — <i>πινω</i> (I drink).	
<i>έδομαι</i> (*) — <i>έσθίω</i> (I eat).	

But notwithstanding this a fut. is formed by many verbs pure and mute, which has the same termination with the fut. 2., and, on account of the frequent use made of it by the Attics, is called the Attic Future. Thus when one of the three short vowels, *α*, *ε*, *ι*, stands before *σ* of the termination of the fut. 1. in dissyllabic and poly-

* *έδομαι*, instead of *έδοῶμαι*, has remained as a relic of an old and uncertain formation. In like manner besides *πιοῶμαι* we find also *πίομαι*, in more frequent use.

syllabic roots, σ is omitted, and the termination ($\tilde{\omega}$, $\sigma\tilde{\omega}\mu\alpha\iota$) receives a circumflex; *e. g.*

κομίζω, fut. *κομίσω*, fut. Attic *κομιῶ*, mid. *κομιῶμαι*.

The vowels α and ϵ are besides contracted with the termination; *e. g.*

ἐλάω, fut. *ἐλάσω*, fut. att. *ἐλαῶ*, contr. *ἐλῶ*, 2 pers. *ἐλῃς*, &c.
τελέω, — *τελέσω* — *τελεῶ* — *τελῶ*, — *τελείς*
σκεδάσσω, — *σκεδάσω*, — *σκεδαῶ* — *σκεδῶ*, — *σκεδῷς*

This is the most usual form of the fut. in verbs in *ίζω*, with a polysyllabic root, and of those in *έω* which retain ϵ unchanged in the fut. (see § 77. Obs. 2. b.), but verbs in *άζω* generally form the fut. with σ .

(b) The perf. 2. annexes the termination α to the pure characteristic of the root and, as a rule, lengthens the vowel of the penultimate syllable, if it is short; *e. g.* *θάλλω* (I bloom), fut. *θάλλῶ*, perf. 2. *τέθηλα*. Nevertheless, in exception from this, it must be observed that not only σ , standing in the middle of the root, remains unchanged in the perf. 2., but ϵ in the middle of all roots, and $\epsilon\iota$ in the final syllable of the roots of verbs liquid, invariably change into σ in that tense; *e. g.* *δέσχω* (I see), pf. 2. *δέδορκα*.—*φθείρω* (I destroy), pf. 2. *έφθορα*. On the contrary, if the diphthong $\epsilon\iota$ stands in the final syllable of the root of verbs mute, it changes in the perf. 2. into $\sigma\iota$; *e. g.* *λείπω* (I leave), pf. 2. *λέλοιπα*.—*εἰκω* (I am like), pf. 2. *έοικα*. But if the Attic reduplication accedes to the pf. 2., the penultimate

syllable is usually shortened ; *e. g.* ἀκούω (I hear), pf. 2. ἀκήκοα.—ἐλεύθω (old radical form to ἔρχομαι, I come), pf. 2. ἐλήλυθα, although in Epic also εἰλήλουθα.

(c) The changes which the characteristic undergoes in annexing the termination of the pf. pass. have been adduced in § 71. Also mention has been made under I. a. in the same section, respecting the change of sound, which sometimes takes place in verbs containing ε in their root. A remark, therefore, merely remains to be added here on the formation of the third person plur. of this tense. The Ionians, to evade the harsh form of the 3 pers. plur., change the ν belonging to the termination into α. Before this termination αται, the characteristic, when a P or H sound, changes into the *aspirata* (φ, χ), but the T sounds remain unchanged, and instead of ζ the δ contained therein is substituted ; *e. g.*

τετύφεται from τύπτω

τετάχεται — τάσσω

πεπείδεται — πείδω

έσκενάδαται — σκευάζω

έστάλαται — στέλλω.

This form of the 3 plur. perf. pass. is so prevalent with the Ionians, as to be formed by them also in verbs pure, where on account of the preceding vowel no harshness is produced by annexing the termination ; *e. g.* βεβολήαται for βεβόληνται, from βολέω. In the later Ionic dialect, η before

the termination changes into ϵ in this case ; *e. g.* $\psi\acute{\kappa}\acute{\epsilon}\alpha\tau\alpha\iota$ for $\psi\acute{\kappa}\eta\eta\tau\alpha\iota$.

In the general language the 3 plur. perf. pass. is formed simply by verbs pure alone, in all other cases it is periphrastically expressed by the participle and auxiliary verb $\epsilon\acute{\iota}\mu\iota$.

The plusquamperf. pass. follows the perf. in its whole formation.

(d) The aorists passive belong in their external form to the active conjugation $\mu\iota$, and conform to the analogy of verbs in $\eta\mu\iota$, (see § 79.), whose radical vowel is ϵ , with this single distinction, that the aor. pass. universally retain the long vowel in conjugation.

§ 73^b.

PARADIGMS.

1. For a complete survey of and for accurate practice in verbal forms we give in the adjoined sheets first (Tab. 2.) a comparative synopsis of the formation of tenses in the different classes of verbs harytone, and next (Tab. 3.) a complete scheme of conjugation through all the modes and tenses.

2. It is evident from the adduced paradigms (Tab. 2.), that the fut. 2. act. and mid. belongs peculiarly to verbs liquid alone, and is wanting in the remaining verbs. Hence the deduction of the forms of these tenses through all the modes and

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ἄρξω

ἡρξα

wanting.

E.

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ἡρχόμην

ἡρχμαι

ἡρχμην

ἡρχθην

ἀρχθήσομαι

wanting.

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TABLE 2.

Comparative Synopsis of Forms in the different Classes of Verbs Barytone.

ACTIVE.

Tenses.	Temporal Terminations and Augment.	I. Class, whose Characteristic is a Vowel or Diphthong.	(1) With the Characteristics β, π, φ, πτ.	II. Class, Verbs Mute, (2) with the Characteristics γ, κ, χ, κτ, σσ οτ ττ, ζ.	(3) With the Characteristics δ, θ, τ, ζ.	III. Class, with the Characteristics λ, μ, ν, ρ.
Present.	— ω	I LOOSEN. I COMMAND.	I LEAVE. I SEW.	I RULE. I ARRANGE.	I PERSUADE. I PREPARE.	I SOW.
Imperfect.	έ — ον	λύω κελεύω	λείπω ράπτω	ἄρχω τάσσω	πείθω σκευάζω	σπείρω
Perfect 1.	— ε — α οτ κα	ἔλυον ἐκέλευον	ἔλειπον ἔρραπτον	ἤρχον ἔτασσον	ἔπειθον ἐσκεύαζον	ἔσπειρον
Plusquamperf. 1.	έ — ε — ειν οτ κειν	ἔλυκα κέκευκα	ἔλειφα ἔρραφα	ἤρχα ἔταχα	πέπικα ἐσκεύακα	ἔσπαρκα
Plusquamperf. 2.	έ — ε — ειν	ἔλελύκειν ἐκεκελεύκειν	ἔλελείφειν ἔρράφειν	ἤρχειν ἔτετάχειν	ἔπεπείκειν ἐσκευάκειν	ἔσπάρκειν
Future 1.	— σω	wanting*. wanting.	wanting.	wanting.	πέποιδα wanting.	ἔσπορα
Aorist 1.	έ — σα	λύσω κελεύσω	λείψω ράψω	ἄρξω τάξω	ἐπεποιθεῖν	ἔσπorein
Future 2.	— ω	ἔλυσα ἐκέλευσα	ἔλειψα ἔρραψα	ἄρξα ἔταξα	πείσω σκευάσω	wanting.
Aorist 2.	έ — ον	wanting. wanting.	wanting. wanting.	wanting. wanting.	wanting. wanting.	ἔσπειρα
		— —	ἔλιπον —	— —	ἔπειθον —	σπερώ
						ἔσπαρον

PASSIVE.

Present.	— ομαι	λύομαι κελύομαι	λείπομαι ράπτομαι	ἄρχομαι τάσσομαι	πείδομαι σκευάζομαι	σπείρομαι
Imperfect.	έ — όμην	ἐλύομην ἐκελεύομην	ἐλειπόμην ἔρραπτόμην	ἤρχομην ἔτασσομην	ἔπειδομην ἐσκευάζομην	ἔσπειρομην
Perfect.	— ε — μαι	ἔλυμαι ἐκέλευμαι	ἔλειμμαι ἔρραμμαι	ἤρχμαι ἔταγμαi	πέπεισμαι ἐσκευάσμαι	ἔσπαρμαι
Plusquamperf.	έ — ε — μην	ἔλελύμην ἐκεκελεύσμην	ἔλελείμην ἔρράμμην	ἤρχμην ἔτετάγμαην	ἐπεπείσμην ἐσκευάσμην	ἔσπάρμην
Aorist 1.	έ — θην	ἐλύθην ἐκελεύσθην	ἐλείφθην ἔρράφθην	ἤρχθην ἔτάχθην	ἐπίσθην ἐσκευάσθην	ἔσπάρθην
Future 1.	— θήσομαι	λυθήσομαι κελευθήσομαι	λειφθήσομαι ραφθήσομαι	ἀρχθήσομαι ταχθήσομαι	πεισθήσομαι σκευασθήσομαι	σπαρθήσομαι
Aorist 2.	έ — ην	wanting. wanting.	ἐλίπην ἔρράφην	wanting. ἔτάγην	ἔπιθην wanting.	ἔσπάρην
Future 2.	— ήσομαι	— —	λιπήσομαι ραφήσομαι	— ταγήσομαι	πιθήσομαι —	σπαρήσομαι
Future 3.	— ε — σομαι	λελύσομαι κεκελεύσομαι	λελείψομαι ἔρράψομαι	— τετάξομαι	πεπείσομαι ἐσκευάσομαι	wanting.

MIDDLE.

Future 1.	— σομαι	λύσομαι κελεύσομαι	λείψομαι ράψομαι	ἄρξομαι τάξομαι	πείσομαι σκευάσομαι	wanting.
Aorist 1.	έ — σάμην	ἐλυσάμην ἐκελευσάμην	ἐλειψάμην ἔρραψάμην	ἤρξάμην ἔταξάμην	ἐπείσάμην ἐσκευασάμην	ἔσπειράμην
Future 2.	— ούμαι	wanting. wanting.	wanting. wanting.	wanting. wanting.	wanting. wanting.	σπερούμαι
Aorist 2.	έ — όμην	— —	ἐλίπόμην —	— —	ἔπειδόμην —	ἔσπαρόμην.

* Those forms only are designated here as wanting, which cannot be formed by the given class of verbs; all the rest of the paradigms are formed completely without regard as to any particular form of the individual verbs, which here represent a whole class, having been actually in use or not.



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TABLE 3.

Complete Scheme of Conjugation for Verbs Barytone.

ACTIVE.

TENSES.	INDICATIVE.			CONJUNCTIVE.			OPTATIVE.			IMPERATIVE.			INFINITIVE.	PARTICIPLE.
	Sing.	Dual.	Plural.	Sing.	Dual.	Plural.	Sing.	Dual.	Plural.	Sing.	Dual.	Plural.		
Present. I strike.	τύπτω τυπτεῖς τύπτει	— τύπτετον τύπτετον	τύπτομεν τύπτετε τύπτοσι	τύπτω τύπτης τύπτῃ	— τύπτητον τύπτησι	τύπτομεν τύπτητε τύπτοσι	τύπτομαι τύπτοις τύπτοι	— τύπτοιτον τυπτοίτην	τύπτομεν τύπτοιτε τύπτοιν	τύπτε τυπτέτω τυπτέτων	τύπτετον τυπτέτων	τύπτετε τυπτέτωσαν and τυπτόντων	τύπτειν	τύπτων, οὔσα, ον. gen. τύπτοντος, ούσης, οντος.
Imperfect. I struck.	ἔτυπτον ἔτυπτες ἔτυπτε	— ἔτύπτετον ἔτυπτετην	ἔτύπτομεν ἔτύπτετε ἔτυπτον	wanting.			wanting.			wanting.			wanting.	wanting.
Perfect 1. I have struck.	τέτυφα τέτυφας τέτυφε	— τετύφατον τετύφασιν	τετύφᾰμεν τετύφάτε τετύφασι	τετύφω τετύφης τετύφῃ	— τετύφητον τετύφῃσι	τετύφωμεν τετύφητε τετύφωσι	τετύφοιμι τετύφοις τετύφοι	— τετύφοιτον τετυφοίτην	τετύφωμεν τετύφοιτε τετύφωιν	— τέτυφε τετυφέτω τετυφέτων	— τετύφετον τετυφέτων	τετύφετε τετυφέτωσαν and τετυφόντων	τετυφέναι	τετυφώς, νῆα, ὅς. gen. τετυφότος, νίας, ὁτος.
Plusquamperfect 1. I had struck.	ἔτετύφειν ἔτετύφεις ἔτετύφει	— ἔτετύφειτον ἔτετυφέτην	ἔτετύφειμεν ἔτετύφειτε ἔτετύφεσαν and ἔτετύφεσαν	wanting.			wanting.			wanting.			wanting.	wanting.
Future 1. I shall strike.	τύψω — —	as the present.		wanting.			τύψοιμι — —	as the present.		wanting.			τύψειν	τύψων, οὔσα, ον.
Aorist 1. I (once) struck.	ἔτυψα ἔτυψας ἔτυψε	— ἐτύψατον ἐτυψάτην	ἐτύψαμεν ἐτύψατε ἐτυψαν	τύψω — —	as the present.		τύψομαι τύψαις ὅγ τύψας τύψαι ὅγ τύψει	— τύψαιτον τυψαίτην	τύψομαι τύψαιτε τύψαιεν ὅγ τύψαιεν	— τύψον τύψατον τυψάτω τυψάτων τυψάτωσαν and τυψάντων	— τύψον τύψατον τύψατε	— — —	τύψαι	τύψας, ασα, αν. gen. αντος.
Aorist 2. I (once) struck.	ἔτυπον ἔτυπες ἔτυπε	— ἐτύπετον ἐτυπέτην	ἐτύπομεν ἐτύπετε ἐτυπον	τύπω — —	as in the present.		τύποιμι — —	as in the present.		τύπε — —	— — —	— — —	τυπεῖν	τυπών, οὔσα, ὄν.
Perfect 2. I have struck.	τέτυπα — —	as the perfect 1.		τετύπω — —	as in the present.		τετύποιμι — —	as in the present.		τέτυπε — —	— — —	— — —	τετυπέναι	τετυπώς, νῆα, ὅς.
Plusquamperfect 2. I had struck.	ἔτετύπειν — —	as the pluperfect 1.		— — —	as in the present.		— — —	as in the present.		— — —	— — —	— — —	— — —	— — —

PASSIVE.

Present. I am struck.	τύπτομαι τύπτη (ει) τύπτεται	τυπτόμεδον τύπτεσθον τύπτεσθον	τυπτόμεδα τύπτησθε τύπτονται	τύπτομαι τύπτη τύπτηται	τυπτόμεδον τύπτησθον τύπτησθον	τυπτόμεδα τύπτησθε τύπτονται	τυπτοίμην τύπτοι τύπτοιο	τυπτοίμεδον τύπτοισθον τύπτοισθον	τυπτοίμεδα τύπτοισθε τύπτοιντο	— — —	— — —	— — —	τύπτεσθαι	τυπτόμενος, η, ον.
Imperfect. I was struck.	ἔτυπτόμην ἔτύπτον ἔτύπτετο	ἔτυπτόμεδον ἔτύπτεσθον ἔτυπτεσθον	ἔτυπτόμεδα ἔτύπτησθε ἔτύπτοντο	wanting.			wanting.			wanting.			wanting.	wanting.
Perfect. I have been struck.	τέτυμμαι τέτυψαι τέτυπται	τετύμμεδον τέτυφδον τέτυφδον	τετύμμεδα τέτυφθε τετυμμένοι εἰσί	τετυμμένος ὦ	S. the verb εἰμί, page 280.		τετυμμένοι εἶην			τέτυφο τέτυφδω	τέτυφδον —	τέτυφθε τετυφδωσαν and τετυφδων	τετύφθαι	τετυμμένος, η, ον.
Plusquamperfect. I had been struck.	ἔτετύμμην ἔτέτυφο ἔτέτυπτο	ἔτετύμμεδον ἔτέτυφδον ἔτετύφδον	ἔτετύμμεδα ἔτέτυφθε τετυμμένοι ἦσαν	wanting.			wanting.	wanting.	wanting.	wanting.				
Aorist 1. I was (once) struck.	ἐτύφθην ἐτύφθη ἐτύφθη	— ἐτύφθητον ἐτυφθήτην	ἐτύφθημεν ἐτύφθητε ἐτυφθησαν	τυφθῶ τυφθῆς τυφθῆ	— — —	τυφθώμεν τυφθῆτε τυφθῶσι	τυφθῆην τυφθείης τυφθῆ	— — —	τυφθῆμεν τυφθῆτε (τυφθῆσαν) τυφθῆεν	τύφθητε τυφθήτων τυφθήτωσαν	τύφθητον — —	τύφθητε — —	τυφθῆναι	τυφθείς, εἶσα, ἐν. gen. ἐντος, εἰσης, ἐντος.
Future 1. I shall be struck.	τυφθήσομαι τυφθήσῃ (ει) τυφθήσεται	τυφθῆσόμεδον τυφθῆσεσθον τυφθῆσεσθον	τυφθῆσόμεδα τυφθῆσεσθε τυφθῆσονται	wanting.			τυφθῆσοίμην	as in the present.		wanting.			τυφθῆσεσθαι	τυφθῆσόμενος, η, ον.
Aorist 2. I was (once) struck.	ἐτύπην			τυπῶ	as in the aorist 1.		τυπεῖν			τύπηθε	— — —	— — —	τυπήναι	τυπῆς, εἶσα, ἐν.
Future 2. I shall be struck.	τυπήσομαι	as the future 1.		wanting.			τυπησοίμην	as in the present.		wanting.	τυπήσεσθαι	τυπησόμενος, η, ον.		
Future 3. I shall have been struck.	τετύψομαι τετύψῃ τετύψεται	τετυψόμεδον τετύψασθον τετύψασθον	τετυψόμεδα τετύψασθε τετύψονται	wanting.			τετυψοίμην	as in the present.		wanting.			τετύψεσθαι	τετυψόμενος, η, ον.

MIDDLE.

Future 1. I shall strike myself.	τύψομαι τύψῃ (ει) τύψεται	τυψόμεδον τύψασθον τύψασθον	τύψόμεδα τύψασθε τύψονται	wanting.			τυψοίμην — —	as in the present.		wanting.			τύψεσθαι	τυψόμενος, η, ον.
Aorist 1. I (once) struck myself.	ἐτυψάμην ἐτύψα ἐτύψατο	ἐτυψάμεδον ἐτύψασθον ἐτυψάσθον	ἐτυψάμεδα ἐτύψασθε ἐτυψάντο	τύψωμαι — —	as in the present.		τυψάμην τύψαιο τύψατο	τυψάμεδον τύψασθον τυψάσθον	τυψάμεδα τύψασθε τύψαντο	τύψαι τύψάσω τύψάσω	τύψασθον — —	τύψασθε — —	τύψασθαι	τυψόμενος, η, ον.
Aorist 2. I (once) struck myself.	ἐτυπόμην — —	as the imperfect.		τύπωμαι — —	as in the present.		τυποίμην — —	as in the present.		τυποῦ — —	— — —	— — —	τυπέσθαι	τυπόμενος, η, ον.



persons could not be given in a complete scheme of conjugation selected for verbs mute, and, therefore, their particular inflexion must be pointed out here in the example of a verb liquid.

Active.

Pres. στέλλω (I send), conj. στέλλω, opt. στέλλοιμι, imper. στέλλε, infin. στέλλειν, partic. στέλλων, ουσα, ον.

Imperf. ἔστελλον.

Perf. 1. ἔσταλκα, conj. ἐστάλκω, opt. ἐστάλκοιμι, imper. ἔσταλκε, inf. ἐσταλκέναι, particip. ἐσταλκώς, κυῖα, κός.

Plusqpf. 1. ἐστάλκειν.

Perf. 2. ἔστολα, &c.

Plusqpf. 2. ἐστόλειν.

	Sing.	Dual.	Plur.	
Fut. 2.	στελῶ	———	στελοῦμεν	Opt. στελοῖμι, στελοῖς,
	στελεῖς	στελεῖτον	στελεῖτε	&c. infin. στελεῖν,
	στελεῖ	στελεῖτον	στελοῦσι	partic. στελῶν, οὔσα,
				οὖν, Gen. οὔντος.

Aor. 1. ἔστειλα, conj. στείλω, opt. στείλοιμι, imper. στείλον, infin. στείλαι, partic. στείλας, ασα, αν.

Aor. 2. ἔσταλον, conj. στάλω, opt. στάλοιμι, imper. στάλε, infin. σταλεῖν, partic. σταλῶν, οὔσα, όν.

Passive.

Pres. σέλλομαι, conj. σέλλωμαι, opt. σελλοίμην, imper. σέλλου, infin. σέλλεσθαι, partic. σελλόμενος, η, ον.

Imperf. ἔστελλόμεν.

Perf. ἔσταλμαι, conj. ἔσταλμένος ᾧ, opt. ἔσταλμένος εἶην, imper. ἔσταλσο, infin. ἐστάλθαι, partic. ἔσταλμένος, η, ον.

Plusqpf. ἐστάλμην.

Aor. 1. ἐστάλθην, conj. σταλθῶ, opt. σταλθείην, imper. στάλθῃτι, infin. σταλθῆναι, partic. σταλθεῖς, εἷσα, ἐν.

Fut. 1. σταλθήσομαι, opt. σταλθησοίμην, infin. σταλθῆσεσθαι, partic. σταλθησόμενος, η, ον.

Aor. 2. ἐστάλην. The remaining modes as in the aor. 1.

Fut. 2. σταλήσομαι. The remaining modes as in the fut. 1.

Middle.

Sing. Dual. Plur.

Fut. 2. στελοῦμαι στελούμεθον στελούμεθα opt. στελοίμην, στελοῖο, &c.

στελῇ or στελεῖσθον στελεῖσθε

στελεῖ

inf. στελεῖσθαι,

στελεῖται στελεῖσθον στελοῦνται part. στελούμενος, η, ον.

Aor. 1. ἐστελάμην, conj. στείλωμαι, opt. στειλαίμην, imper. στείλαι, infin. στείλασθαι, partic. στειλάμενος, η, ον.

Aor. 2. ἐσταλόμην, conj. στάλωμαι, opt. σταλοίμην, imper. σταλοῦ, infin. σταλέσθαι, partic. σταλόμενος, η, ον.

3. As the perf. pass. annexes the termination immediately to the root, its conjugation experiences different changes not only according to a difference of the initial letter of the termination in the several persons, but chiefly also according to a difference of the characteristic of the verbal roots. Hence one paradigm cannot supply sufficient information for conjugating the perf. pass. of all verbs, but a particular one must be given for each separate class. For this purpose we select the following verbs, the perf. pass. of which are conjugated in the succeeding page collaterally with each other:

Παιδεύω (I educate), Τρίβω (I rub), Τάσσω (I order),
Πείθω (I persuade), Ἀγγέλλω (I announce).

Perfect of the Passive.

Indicat.

Sing. πεπαίδεσθαι
πεπαίδεσθαι
πεπαίδεσθαι

τέτριμμαι (1)
τέτριψαι (4)
τέτριπται (7)

τέταγμαι (2)
τέταξαι (5)
τέτακται (7)

πέπεισμαι (3)
πέπεισαι (6)
πέπεισται (8)

ἡγγέλμαι
ἡγγέλσαι
ἡγγέλται

Dual.

πεπαίδεσθον
πεπαίδεσθον
πεπαίδεσθον

τετρίμμεθον (1)
τετρίψθον (9)
τετρίφθον

τετάγμεθον (2)
τετάχθον (9)
τετάχθον

πεπείσμεθον (3)
πέπεισθον (9)
πέπεισθον

ἡγγέλμεθον
ἡγγέλθον (9)
ἡγγέλθον

Plur.

πεπαίδεσθε
πεπαίδεσθε
πεπαίδεσθαι

τετρίμμεθα
τέτριψε
τετρίφαται

τετάγμεθα
τέταχθε
τετάχθαι

πεπέισμεθα
πέπεισθε
πέπεισθαι

ἡγγέλμεθα
ἡγγέλθε
ἡγγέλθαι

οἱ

οἱ

οἱ

οἱ

οἱ

πεπαίδεσθαι

τετρίμμενοι
εἰσί.

τεταγμένοι
εἰσί.

πεπεισμένοι
εἰσί

ἡγγελέμενοι
εἰσί.

πεπαίδεσθαι
οἱ
πεπαίδεσθαι
εἰσί.

(1) § 16. 1.—(2) § 16. 2.—(3) § 16. 3.—(4) § 17. 1.—(5) § 17. 2.—(6) § 17. 3.—(7) § 15. B.—
(8) § 17. Note 2.—(9) § 15. C and B.

The conj. and opt. of the perf. pass. have no independent form but are expressed periphrastically by the participle and the auxiliary verb εἶναι; e. g. conj. πεπαιδευμένος εἶην. So also of the rest.

Note 1. Independent forms for these modes are found only in some perfects in $\eta\muαι$, as will be shewn below in the contracted conjugation (see § 77. obs. 3). Of the opt. of verbs in $\acute{\iota}\omega$ and $\acute{\upsilon}\omega$, in which ι of the optative termination is absorbed, and the characteristic vowel thereby made long, as ἀποφθίμην (opt. perf. pass. of ἀποφθίω) Hom. Od. 10. 51. and λέλντω (of λύνω) Od. 18. 238. (comp. § 79. obs. I. 5.), examples are very rare.

Imperative.

Sing.

πεπαιδευσο	τέτριψο	τέταξο	πέπεισο	ἡγγελο
πεπαιδεύσῃω	τετρίψῃω	τετάχῃω	πεπείσῃω	ἡγγέλῃω
&c.	&c.	&c.	&c.	&c.

Infinitive.

πεπαιδεῦσθαι	τετρίφθαι	τετάχθαι	πεπείσθαι	ἡγγέλθαι.
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Participle.

πεπαιδευμέ-	τετριμμέ-	τεταγμέ-	πεπεισμέ-	ἡγγελμέ-
νος, η, ον.	νος, η, ον.	νος, η, ον.	νος, η, ον.	νος, η, ον.

Note 2. The plusqpf. pass. in its formation and in all the changes produced through its conjugation conforms entirely to the analogy of the perfect.

Observations on the Conjugation in ω.

§ 74. (76 I.)

USE OF VERBAL FORMS.

(1) In scarcely any verb do we find the great number of forms, which can be regularly deduced from it, completely in use. An acquaintance, therefore, with the usual forms must be sought for by the perusal of Greek authors and from good lexicons.

(2) Particular caution must be exercised in the use of the aor. 2. act. and mid. and perf. 2., which, in the majority of verbs, were manifestly never formed by the Greeks. On the contrary, the aor. 1. and the perf. 1. are common to almost all verbs. When the two aorists are extant in one and the same verb, the use of one form is at least predominant and the other generally belongs to only a single dialect.

(3) In general the rule obtains, that the aor. 2. act. and pass. and the perf. 2. can seldom be formed in verbs pure and never in trisyllabic and polysyllabic derivative verbs ending in *άζω*, *ίζω*, *αίνω*, *ύνω*, *ένω*, *άω*, *έω*, *όω*. For the most part, the aor. 2. act. as well as the perf. 2., is formed only in primitive (not derivative) verbs, and in those chiefly, which have received an accession to the root in the present or have undergone a change in the characteristic; e. g. *λείπω*, aor. 2. *έλιπον*,

perf. 2. λέλοιπα.—ἀνδάνω, aor. 2. ἔαδον, perf. 2. ἔαδα.

(4) The conjunct. and optat., and particularly the imperat. perf. act., are used extremely rarely, and with propriety only in those verbs whose perfect either takes entirely the signification of the present, or by indicating a continuous state, will admit of being understood in that sense; *e. g.* πέποιθα (I confide), conj. πεποίθω, opt. πεποιθοίην.—τέθνηκα (I am dead), conj. τεθνήκω, opt. τεθνήκοιμι. Of the imperat. perf. act. scarcely any trace occurs in Greek writings.

(5) The fut. 3. pass. is usual only of a few verbs. Verbs liquid, and those which take a temporal augment, never form this tense.

§ 75. (76 II.)

PROPERTIES OF THE DIFFERENT DIALECTS.

I. Peculiarities of the elder language generally, as preserved in the poets and particularly in the Epic dialect.

1. On the variation in the formation of single tenses, we observe as follows:

(a) Besides the usual form of the imperf. and of the two aor. act. and mid., another also occurs, having a lengthened termination and denominated Ionic, because it is used also with Ionic prose writers. Its peculiarity consists in affixing to the

root *εσκον*, *εσκόμην*, instead of *ον*, *ομην*, and *ασκον*, *ασκόμην* instead of *α*, *άμην*, and in omitting the augment, with a very few exceptions, which the poets allow themselves agreeably to the exigency of the verse; *e. g.*

καλέεσκον	instead of	ἐκάλεον,
ἐλάσασκε	—————	ἤλασε,
πωλεσκόμην	—————	ἐπωλούμην,
δασάσκετο	—————	ἐδάσατο.

In some instances, with Epic writers, the termination *ασκον*, otherwise appended only to the root of the aor. 1., accedes to the unchanged root of the present. In Homer only *κρύπτασκον* and *ρίπτασκον* (from *κρύπτω* and *ρίπτω*) are to be observed of this kind. The Homeric form *ἀγνώσασκε* (as should be written for *ἀγνώσσασκε*) is an Epic contraction (comp. § 77. Note 3.) from *ἀγνοήσασκε*, and consequently of regular formation.

With this strengthened form a strengthened or intensive signification is also connected, all such forms being iterative, *i. e.* denoting the repetition of an action or a custom.

(b) The perf. 2. is so prevalent in Epic language, that a perf. 1. appears only in verbs pure, while all the rest invariably use the perf. 2. Even in some perf. 1. *κ* is rejected in Epic, and the form by that means assimilated to the perf. 2.; this occurs in the partic. *βεβαρηώς* (from the obsolete *βαρέω*), *κεκαφηώς* (from the unusual radical form *καφέω*, to breathe with distress), *κεχαρηώς* (to *χαίρω*,

I rejoice), $\tau\epsilon\tau\eta\acute{\omega}\varsigma$ (from $\tau\acute{\iota}\epsilon\omega$, I am grieved), $\tau\epsilon\tau\lambda\eta\acute{\omega}\varsigma$ (from $\tau\lambda\grave{\eta}\mu\iota$, I endure), and in the 3d pers. plur. and partic. of $\beta\acute{\epsilon}\beta\eta\kappa\alpha$ (from $\beta\alpha\acute{\iota}\nu\omega$ (I go), $\acute{\epsilon}\sigma\tau\eta\kappa\alpha$ (I stand, from $\acute{\iota}\sigma\tau\eta\mu\iota$), $\pi\acute{\epsilon}\phi\upsilon\kappa\alpha$ (I am, from $\phi\acute{\upsilon}\omega$), and $\tau\acute{\epsilon}\theta\upsilon\eta\kappa\alpha$ (from $\theta\upsilon\eta\acute{\sigma}\kappa\omega$, I die), but in these always by shortening the long vowel before the termination, consequently $\beta\epsilon\beta\acute{\alpha}\alpha\sigma\iota$, $\beta\epsilon\beta\acute{\alpha}\acute{\omega}\varsigma$, $\acute{\epsilon}\sigma\tau\acute{\alpha}\acute{\omega}\varsigma$, $\pi\epsilon\phi\acute{\upsilon}\alpha\sigma\iota$, $\pi\epsilon\phi\acute{\upsilon}\nu\acute{\iota}\alpha$, $\tau\epsilon\theta\acute{\nu}\alpha\sigma\iota$.

(c) The plusqpf. had originally the termination $\epsilon\alpha$, which is universally retained in Epic and of which traces yet occur also in the Ionic and Attic dialects; *e. g.* $\eta\delta\epsilon\alpha$ (I knew), Att. contr. $\eta\delta\eta$, 2d pers. $\eta\delta\epsilon\alpha\varsigma$, contr. $\eta\delta\eta\varsigma$ and $\eta\delta\eta\sigma\theta\alpha$, 3d pers. $\eta\delta\epsilon\epsilon(\nu)$, contr. $\eta\delta\epsilon\iota(\nu)$, or $\eta\delta\eta$.

(d) Respecting the varied formation of the fut. and aor. 1. much is to be observed out of the elder language. Verbs liquid, in the first place, whose characteristic is λ or ρ , frequently form a fut. with σ ; *e. g.* $\kappa\epsilon\acute{\iota}\rho\omega$ (I shear), fut. $\kappa\acute{\epsilon}\rho\sigma\omega$, aor. $\acute{\epsilon}\kappa\epsilon\rho\sigma\alpha$.— $\acute{\alpha}\rho\omega$ (I join), fut. $\acute{\alpha}\rho\sigma\omega$, aor. $\acute{\alpha}\rho\sigma\alpha$ and $\eta\rho\sigma\alpha$. From $\kappa\acute{\epsilon}\lambda\lambda\omega$ (I drive) the fut. $\kappa\acute{\epsilon}\lambda\sigma\omega$, and aor. $\acute{\epsilon}\kappa\epsilon\lambda\sigma\alpha$ have retained this formation even in the general language. On the contrary, in Epic the reverse of this also occurs, verbs pure forming an aor. without σ ; *e. g.* $\kappa\alpha\acute{\iota}\omega$ (I burn), aor. $\acute{\epsilon}\kappa\eta\alpha$ — $\sigma\acute{\epsilon}\upsilon\omega$ (I swing), aor. $\acute{\epsilon}\sigma\sigma\epsilon\upsilon\alpha$ — $\chi\acute{\epsilon}\omega$ (I pour), aor. $\chi\epsilon\acute{\upsilon}\alpha$ or $\acute{\epsilon}\chi\epsilon\upsilon\alpha$ (Att. $\acute{\epsilon}\chi\epsilon\alpha$). As a particular irregularity in the formation of single aorists it must be observed that the terminations of the two aorists are sometimes interchanged with each other, the termination $\omicron\nu$ being appended to the root of the aor. 1. (with σ), and reversely, the termination α to the root of the

aor. 2. The first is exemplified in ἔπεσον (from πίπτω, old radical form πέτω), and in the following Homeric forms :

αἶσσο (as imperat. aor. mid. of αἶδω, I sing).

ἄξετε (as imperat. aor. of ἄγω, I lead).

βήσετο or ἐβήσετο (3d sing. aor. mid. of βαίνω, I go); besides βήσσο, as imperat. So also

δύσετο or ἐδύσετο, besides the imperat. δύσσο (from δύομαι, I put on).

ἴξον, ἴξεσ (as aor. act. of ἴκω, I come).

λέξεο or λέξο (lie down, as imperat. aor. mid. of λέγω).

οἶσε (bring, as imper. aor. act. of φέρω, old radical form οἶω).

ὄρσο (rise, as imper. aor. mid. of ὄρω or ὄρνυμι). Of the opposite case, where the termination *a* accedes to the root of the aor. 2., evidence is afforded in the familiar examples εἶπα, besides εἶπον (I said), and ἦνεγκα, Ep. ἦνεικα or ἔνεικα, besides ἦνεγκον (as aor. to φέρω, I bear).—Lastly, in the Epic dialect the reduplication of *σ*, when a short vowel precedes, is every where allowed and frequently adopted to meet the exigency of the verse; e. g. καλεσσάμενος (from καλέω, I call), ὄμοσσε (for ὄμοσε, from ὀμνυμι, I swear), ἐγέλασσε (from γελάω, I laugh), κόμισσα (from κομίζω, I bring).

2. The necessary particulars have been adduced above, § 68. II. 2., respecting the licences which poets allow themselves in the use of the augment. The use of reduplication, confined in the general language to the perf. and plusqpf., is extended by the Epic dialect to other tenses. This is used

most frequently in the aor. 2. act. and mid., less so in the fut. 1. act. and mid.; *e. g.* πέπιθον and πεπιθήσω (from πείθω), ἤραρον (from ἄρω), λελάβέσθαι (from λαμβάνω), δεδέξομαι (from δέχομαι), &c.

3. The following is to be observed of personal and modal terminations :

(a) The 3d pers. dual imperf. act. is formed by Homer in some instances like the second person, and consequently has the termination $\tau\omicron\nu$ instead of $\tau\eta\nu$. Such forms are διώκετον (Il. x. 364), λαφύσσετον (Il. xviii. 583), and τετεύχετον (Il. xiii. 346).

(b) Besides the terminations $\mu\epsilon\theta\omicron\nu$ and $\mu\epsilon\theta\alpha$ of the dual and plur. pass. the full-sounding $\mu\epsilon\sigma\theta\omicron\nu$ and $\mu\epsilon\sigma\theta\alpha$ are used according to the exigency of verse.

(c) In the third pers. plur. pass. the perf. and plusqpf. very generally, and the optat. frequently, substitute the terminations $\alpha\tau\alpha\iota$ and $\alpha\tau\omicron$ for $\nu\tau\alpha\iota$ and $\nu\tau\omicron$; *e. g.* κεχωρίδαται (from χωρίζω), τυπτοίατο for τύπτοιντο.

(d) In the second pers. sing. of the passive conjugation, the σ , which follows a connecting vowel, is rejected; but in that case $\epsilon\alpha\iota$ generally, and $\alpha\omicron$ frequently, remains without contraction, and the termination $\epsilon\omicron$ is either uncontracted, or takes the Ionic contraction into $\epsilon\nu$, or the ϵ is even lengthened into $\epsilon\iota$, as *e. g.* ἔρειο (from ἔρομαι).

(e) Of the conjunct. the following peculiarities are to be observed: (a) the 3d pers. sing. conj. act. frequently appends the syllable $\sigma\iota$ or $\sigma\iota\nu$; *e. g.* λάβησιν and ἄγησι for λάβη and ἄγη. This appears to be a relic of the conjugation $\mu\iota$, whose use

was more prevalent in the old language, and it is the more certain as some instances also of the appended termination μ can be referred to in Homer for the 1st pers. conj.; *e. g.* ἀγάγωμι (Il. xxiv. 717), ἴκωμι (Il. ix. 14), ἐθέλωμι (Od. xxi. 348), τύχωμι (Od. xxii. 7.).—(β) Instead of ς the 2d pers. sing. conj. has generally the more full termination $\sigma\theta\alpha$; *e. g.* ἐθέλῃσθα, εἶπῃσθα, for ἐθέλῃς, εἶπῃς.—(γ) According to the exigency of verse, Epic writers often shorten the modal vowel of the conjunct., so that ϵ is substituted for η , and \omicron for ω , and the form of the conjunct. in many cases assimilated to that of the indic.; *e. g.* εἶδομεν for εἶδωμεν, ἴομεν for ἴωμεν, φθίεται for φθίηται, &c.

(f) In Epic the 3d pers. plur. imperat. both act. and pass., is always formed with the monosyllabic termin. $\tau\omega\upsilon\upsilon$ and $\sigma\theta\omega\upsilon\upsilon$; *e. g.* πινόντων for πινέτωσαν, ἐπέσθων for ἐπέσθωσαν.

(g) The complete termination of the infin. act. was $\epsilon\mu\epsilon\upsilon\alpha\iota$, by the abbreviation of which were formed partly $\epsilon\mu\epsilon\upsilon$, and, by rejecting μ , ($\epsilon\epsilon\upsilon$) $\epsilon\iota\upsilon$, partly $\mu\epsilon\upsilon\epsilon\iota$ and $\nu\alpha\iota$. In the pres. and fut. I. infin. Homer interchanges the terminations $\epsilon\mu\epsilon\upsilon\alpha\iota$, $\epsilon\mu\epsilon\upsilon$, and $\epsilon\iota\upsilon$; *e. g.* ἀκούμεναι, ακουέμεν, and ακούειν, ἄζέμεναι, ἄζέμεν, and ἄζειν (from ἄγω). The inf. aor. 2. has the terminations $\epsilon\mu\epsilon\upsilon\alpha\iota$, $\epsilon\mu\epsilon\upsilon$, $\epsilon\iota\upsilon$, and $\acute{\epsilon}\iota\upsilon$; *e. g.* ἐλθέμεναι, ἐλθέμεν, ἐλθεῖν (from ἤλθον), βαλέειν (from βάλλω).—The inf. perf. is usual with Homer only in forms where κ has been rejected (comp. above 1. b.), and always takes with him the termin. $\mu\epsilon\upsilon\alpha\iota$ or $\mu\epsilon\upsilon$; *e. g.* τεθνάμεναι and τεθνάμεν, βεβάμεν, ἐστάμεν. Besides the common termination $\epsilon\iota\upsilon$ of the infinitive

tive, verbs in $\acute{\alpha}\omega$ and $\acute{\epsilon}\omega$ have also $\epsilon\mu\epsilon\nu\alpha\iota$, but contract the ϵ of the termination with the characteristic vowel into η ; *e. g.* $\phi\iota\lambda\acute{\epsilon}\epsilon\iota\nu$, $\phi\iota\lambda\epsilon\acute{\iota}\nu$, and $\phi\iota\lambda\acute{\eta}\mu\epsilon\nu\alpha\iota$ (from $\phi\iota\lambda\acute{\epsilon}\omega$).— $\pi\epsilon\iota\nu\acute{\eta}\mu\epsilon\nu\alpha\iota$ (from $\pi\epsilon\iota\nu\acute{\alpha}\omega$).—The inf. aor. pass. has, besides the common termination $\eta\eta\nu\alpha\iota$, also $\acute{\eta}\mu\epsilon\nu\alpha\iota$; *e. g.* $\delta\alpha\eta\eta\nu\alpha\iota$ and $\delta\alpha\acute{\eta}\mu\epsilon\nu\alpha\iota$ (from $\delta\acute{\alpha}\omega$). All the remaining infin., as that of the aor. 1. act., and the whole of those in the pass., retain their simple termination unchanged.

(h) The terminations which have the circumflex in the common language, as $\tilde{\omega}$ and $\tilde{o}\mu\alpha\iota$ in the fut. 2. act. and mid., $\epsilon\tilde{\nu}$ in the inf. aor. 2. act., and $\tilde{\omega}$ in the conj. of the aor. pass., are in Epic frequently resolved; *e. g.*

$\acute{\alpha}\gamma\gamma\epsilon\lambda\acute{\epsilon}\omega$ (as fut. 2. of $\acute{\alpha}\gamma\gamma\epsilon\lambda\lambda\omega$).

$\beta\alpha\lambda\acute{\epsilon}\epsilon\iota\nu$ (inf. aor. 2. of $\beta\acute{\alpha}\lambda\lambda\omega$).

$\pi\epsilon\sigma\acute{\epsilon}\epsilon\sigma\theta\alpha\iota$ (inf. fut. 2. mid. to $\pi\acute{\iota}\pi\tau\omega$).

$\mu\iota\gamma\acute{\epsilon}\omega\sigma\iota$ (3 plur. conj. aor. 2 pass. to $\mu\acute{\iota}\gamma\eta\nu\eta\mu\iota$).

In such resolved forms of the conj. aor. 2. pass. it not unfrequently happens that the ϵ is lengthened in $\epsilon\iota$; *e. g.* $\delta\alpha\mu\acute{\epsilon}\iota\omega$ (conj. aor. 2. pass. to $\delta\alpha\mu\acute{\alpha}\omega$), and also the modal vowel made short (see above, *e*); *e. g.* $\delta\alpha\mu\acute{\epsilon}\iota\epsilon\tau\epsilon$, as 2d pers. plur. to $\delta\alpha\mu\acute{\epsilon}\iota\omega$.

(1). On the abbreviation of the termin. $\eta\sigma\alpha\nu$ into $\epsilon\nu$, see below, III. 5.

II. Peculiarities of the (new) Ionic dialect.

(1) The later Ionic dialect, as exhibited in the writings of Herodotus, possesses in common with the Epic dialect just treated of, many peculiarities, which we therefore shall merely indicate by reference to the preceding. To these belongs the

use of the terminations *αται* and *ατο* for *νται* and *ντο*, (see I. 3. c.) which was more extensive with the Ionians than with the Epic writers, being also adopted by them in the imperf. and aor. 2. mid., in which case however the preceding connecting vowel *ο* is changed into *ε*; *e. g.* ἐβούλεατο for ἐβούλοντο, ἐμηχανέατο for ἐμηχανάοντο.—In the 2d. pers. sing. pass. the Ionians after rejecting the *σ* omit contraction (see I. 3. d.), but if another *ε* stands before *εαι* and *εο* as the characteristic of the verb, the *ε* of the termination is frequently, although not always, rejected; *e. g.* φοβέαι for φοβέαι, φοβέο for φοβέο, &c. The circumflexed terminations (see I. 3. h.) are frequently resolved, as with the Epic writers; *e. g.* ῶ into έω, &c.

2. The licence assumed by Ionic writers in the use of the augment has been already spoken of above, § 68. II. 2.

(3) As distinctive peculiarities of this dialect in regard to verbal forms, we merely observe further,

(a) that verbs mute and liquid, when the last syllable of the simple root is long by position, frequently insert an *ε* between the root and termination; *e. g.* πιέζέω, ρίπτέω, συμβαλλέομαι for πίζω, ρίπτω, συμβάλλομαι.

(b) That an *α* is inserted in the termination *ετο*, thereby forming *εατο*, and the 3d. pers. sing. thus made to resemble the 3d. pers. plur.; *e. g.* έτιδέατο for έτίδετο, &c.

III. Peculiarities of the doric dialect.

(1) The change of *η* into *α*, so common to the

doric dialect, occurs in verbal forms in the dual termination $\eta\nu$ and the passive termination $\mu\eta\nu$, which in doric are therefore $\alpha\nu$ and $\mu\alpha\nu$; *e. g.* $\acute{\iota}\kappa\acute{\omicron}\mu\alpha\nu$ for $\acute{\iota}\kappa\acute{\omicron}\mu\eta\nu$. In like manner this change is usual also in the derivative tenses of verbs in $\acute{\alpha}\omega$ and of some few in $\acute{\epsilon}\omega$, which lengthen the characteristic vowel into η ; *e. g.* $\acute{\alpha}\gamma\alpha\pi\acute{\alpha}\omega$ for $\acute{\alpha}\gamma\alpha\pi\acute{\eta}\omega$, $\acute{\epsilon}\phi\acute{\iota}\lambda\alpha\omega$ for $\acute{\epsilon}\phi\acute{\iota}\lambda\eta\omega$.—Its occurrence however is extremely rare in the termination $\eta\nu$ of the aor. pass.—In verbs beginning with α the α is retained even on the accession of the augment, but is then always long; *e. g.* $\acute{\alpha}\kappa\acute{\omicron}\omega$, aor. $\acute{\alpha}\kappa\acute{\omicron}\omega$.

(2) The Dorians frequently form the 2 pers. sing. indic. in $\epsilon\varsigma$ instead of $\epsilon\iota\varsigma$; *e. g.* $\acute{\tau}\acute{\upsilon}\pi\tau\epsilon\varsigma$, $\sigma\upsilon\rho\acute{\iota}\zeta\epsilon\varsigma$ for $\acute{\tau}\acute{\upsilon}\pi\tau\epsilon\iota\varsigma$, $\sigma\upsilon\rho\acute{\iota}\zeta\epsilon\iota\varsigma$.—Instead of ς at the end the second person of all the modes of the act. had in the old language the termination $\sigma\theta\alpha$, which is still of frequent use in the doric dialect, and occurs with epic writers chiefly in the 2 pers. conjunct., more rarely in the optat. (see above, I. 3. e. β .) The common language has retained this termination in the following forms: $\acute{\eta}\sigma\theta\alpha$ (thou wast, from $\acute{\epsilon}\acute{\iota}\mu\acute{\iota}$) $\acute{\eta}\epsilon\iota\sigma\theta\alpha$ (thou wentest, from $\acute{\epsilon}\acute{\iota}\mu\acute{\iota}$), $\omicron\acute{\iota}\sigma\theta\alpha$ and $\acute{\eta}\delta\epsilon\iota\sigma\theta\alpha$ (thou knowest, knewest, from $\acute{\epsilon}\acute{\iota}\delta\omega$) and $\acute{\epsilon}\phi\eta\sigma\theta\alpha$ (thou saidst, from $\phi\eta\mu\acute{\iota}$).

(3) The first person plur. of the active conjugation terminates with the Dorians in $\mu\epsilon\varsigma$ instead of $\mu\epsilon\nu$; *e. g.* $\acute{\epsilon}\acute{\tau}\acute{\upsilon}\pi\tau\omicron\mu\epsilon\varsigma$ for $\acute{\epsilon}\acute{\tau}\acute{\upsilon}\pi\tau\omicron\mu\epsilon\nu$.—In the passive they likewise use the fuller term. $\mu\epsilon\sigma\theta\omicron\nu$ and $\mu\epsilon\sigma\theta\alpha$ for $\mu\epsilon\theta\omicron\nu$ and $\mu\epsilon\theta\alpha$ (see above, I. 3. b.).

(4) The 3 pers. plur. act. terminates in Doric

in ντι with a short connective vowel instead of σι preceded by a long sound ; *e. g.*

ἀνατέλλοντι for ἀνατέλλουσι

τρέψοντι — τρέψουσι

τύπτωντι — τύπτωσι

τετύφαντι — τετύφᾱσι.

In the fut. 2. the termination έοντι is contracted by the Dorians into εύντι, *e. g.* μενέοντι, μενεύντι for μενούσι, from μένω. Moreover it is to be remarked that this termination ντι never receives the ν έφελκυστικόν.—Instead of the termination ουσι in the pres. and fut. 1. οισι also accurs, particularly with the poets, which requires the ν έφελκυστικόν ; *e. g.* φυλάσσοισιν for φυλάσσουσιν.

(5) The termin. ησαν in the 3 pers. plur. of the aor. pass. and of the optat. is shortened in Doric into εν, *e. g.* έτυφθεν for έτύφθησαν. This peculiarity is common also to the Epic, where, *e. g.*, τράφεν for έτράφησαν, and such like forms are quite usual, and in the optat. this abbreviated termination thoroughly predominates also in the common language ; *e. g.* τυφθειεν for τυφθείησαν.

(6) The infin. act. instead of the termin. ειν has in Doric εμεν or generally εν, and more rarely the lengthened ην, *e. g.*

τύπτεν and τύπτμεν for τύπτειν

λαβέν and λαβῆν for λαβεῖν.

(7) In the terminations of participles the Dorians use οι instead of ον, and αι instead of ᾱ ; *e. g.*

τύπτοισα for τύπτουσα

λαβοῖσα — λαβοῦσα

τύψαις and τύψαισα for τύψας, ᾶσα.

The partic. perf. act. is sometimes formed by the Dorians with the termination of the partic. pres.; *e. g.* πεφρίκοντες for πεφρίκοτες. In some instances Epic writers also adopt this formation; as *e. g.* κεκλήγοντες for κεκλήγοτες.

(8) On the formation of the fut. 1. act. and mid. we observe the following as Doric peculiarities: (a) all verbs in ζω form with the Dorians the fut. 1. in ξω (see § 70. Note 7.) The same peculiarity is transferred also to the aor. 1. (b) The termination of the fut. 1. act. and mid. is circumflexed by the Dorians and conjugated throughout entirely like the termination of the fut. 2.; *e. g.*

τυψῶ, εἶς, εἷ, plural τυψοῦμεν or εὔμεν, εἶτε, οὔντι or εὔντι.

Fut. mid. τυψοῦμαι or εὔμαι, &c.

In some verbs which form a fut. mid. with an active signification, this fut. has retained the Doric termination even in the common language, *e. g.* πεσοῦμαι and πευσοῦμαι, fut. to πίπτω, and πυνθάνομαι. So also, besides the two named, are formed the fut. of θέω, κλαίω, νέω, παίζω, πλέω, πνέω, πνίγω, φεύγω and χέζω, thus θευσοῦμαι, κλαυσοῦμαι, &c.

IV. Peculiarities of the Attic dialect.

(1) The Epic termination of the plusquam. εα,

(see above, I. 1. c.) passed also into the Attic dialect, assuming the contracted form in η , to which $\eta\varsigma$ (for $\epsilon\alpha\varsigma$) corresponds in the 2 pers. and $\epsilon\iota$ or $\epsilon\iota\nu$ (for $\epsilon\epsilon$ or $\epsilon\epsilon\nu$) in the third. This termination however can be referred to with certainty only in the plusquampf. to $\epsilon\acute{\iota}\delta\omega$, of which the following forms are usual with the Attics :

1 pers. $\eta\delta\epsilon\iota\nu$ and $\eta\delta\eta$, 2 pers. $\eta\delta\epsilon\iota\varsigma$ or $\eta\delta\epsilon\iota\sigma\theta\alpha$ and $\eta\delta\eta\varsigma$ or $\eta\delta\eta\sigma\theta\alpha$, 3 pers. $\eta\delta\epsilon\iota$ and $\eta\delta\epsilon\iota\nu$.

(2) In the 2 pers. sing. pass. the Attics after rejecting σ contract $\epsilon\alpha\iota$ into $\epsilon\iota$. This appears to have been the only termination made use of in the older Attic language, but subsequently it was interchanged with η , yet so, that in the fut. 2. mid. $\epsilon\iota$ is the predominant termination. It obtains also without change in $\beta\acute{o}\upsilon\lambda\epsilon\iota$ (thou art willing) and $\omicron\acute{\iota}\epsilon\iota$ (thou thinkest), so that the use of $\beta\omicron\upsilon\lambda\eta$ and $\omicron\acute{\iota}\eta$ is invariably confined to the conjunctive.

3. On the attic future, see § 73^a. 2. a.

V. Peculiarities of the Alexandrine dialect and of the later language.

1. In the 3 pers. plur. imperf. and aor. 2. the later language makes use of the termination $\omicron\sigma\alpha\nu$ instead of $\omicron\nu$; e. g. $\epsilon\acute{\iota}\pi\omicron\sigma\alpha\nu$ for $\epsilon\acute{\iota}\pi\omicron\nu$, &c.

2. In the 3 pers. plur. perf. act. the termination $\alpha\nu$ occurs instead of $\bar{\alpha}\sigma\iota$; e. g. $\epsilon\acute{\iota}\rho\eta\kappa\alpha\nu$ for $\epsilon\acute{\iota}\rho\eta\kappa\bar{\alpha}\sigma\iota$, &c.

§ 76. (76. III.)

ON THE POSITION AND CHANGE OF THE ACCENT
IN VERBAL FORMS.

1. The following obtains as a general rule on the accentuation of verbal forms : the accent recedes as far towards the beginning of the root as the number of final syllables and the nature of the last syllable admit. Thus in dissyllabic verbal forms the accent stands on the penultimate, in the trisyllabic and polysyllabic, when the final syllable is short, on the antepenultimate syllable ; *e. g.* λείπω, λείπουσι, λείπε, ἔλειπον, λέλειμμαι.

(2) If a preposition be appended to a monosyllabic root the accent in all forms, where the nature of the final syllable admits, passes upon the preposition ; *e. g.* καταλείπω, κατάλειπε. Hence when the accent stands upon the augment, and this by poetic licence is rejected, it passes in that case also upon the preposition ; ἔφευγον, ἐξέφευγον, ἔκφευγον.

Note 1. On the contrary if the accentuated augment of a simple verb be omitted, the accent passes upon the next syllable ; *e. g.* ἔφευγον, φεύγον, ἔλιπε, λίπε, ἔβη, βῆ.

Note 2. If in dissyllabic verbal forms, having the temporal augment, a composition takes place with a preposition, the accent cannot fall upon the preposition ; *e. g.* εἶχον, ἦγον, προσεῖχον, ἐξῆγον (for ἔεχον, ἔαγον). But even in other compounds the accent must never be carried beyond the augment ; *e. g.* ἔσχον, παρέσχον.

(3) Exceptions from the above general rule on

the accentuation of verbal forms are the following :

(a) The infin. and particip. aor. 2. act. are always accented on the termination, and the infin. aor. 2. mid. always on the penultimate syllable ; *e. g.* λιπεῖν, λιπῶν, οὔσα, ὄν, λιπέσθαι.

(b) The 2 pers. sing. imperat. aor. 2. mid. is generally accented on the final syllable ; *e. g.* λαβοῦ, βαλοῦ.

Note 3. This is the usual, although not the only correct, accentuation of the imperat. aor. 2 mid., since such forms occur also as paroxytone. Still greater fluctuation is exhibited in the accentuation of the imperat. aor. 2 act., where the three forms εἰπέ, ἐλθέ, εὐρέ always, and λαβέ, ἰδέ in attic, take the accent on the final syllable, while the rest on the contrary appear as barytone. It must further be observed as remarkable herein that the whole imperat. of the aor. 2., both in the act. and mid. draws back the accent from the final syllable, on a preposition being appended to the root ; *e. g.* ἐπιλάθου (from λαθοῦ), ἔξελε (from ἐλθέ).

(c) The infin. and particip. perf. pass. are always accented on the penultimate ; *e. g.* τετύφθαι, πεπαιδεύσθαι, τετυμμένος, πεπαιδευμένος.

(d) All infinitives with the termination ναι are accented on the penultimate. In the conjugation ω these comprise the infin. perf. act. and the infin. aor. pass., *e. g.* τετυφέναι, τυφθῆναι, τυπῆναι.

(e) The infin. aor. 1. act. and the pers. sing. optat., which terminates in οι or αι, have the accent always on the penultimate ; *e. g.* inf. κωλύσαι, φυλάξαι, opt. κωλύοι, κωλύσαι, φυλάξαι.

Note 4. In polysyllabic roots and in verbs pure having a long vowel before the termination, the three similar forms of the infin. and 3d. pers. sing. opt. aor. 1. act. and the 2d. pers.

sing. imperat. aor. 1. mid. can be distinguished by the accent ;
e. g.

inf. aor. 1. act.	3d. sing. opt.	3d. sing. imperat. mid.
φυλάξαι	φυλάξαι	φύλαξαι
ποιῆσαι	ποιήσαι	ποίησαι.

In monosyllabic roots, as *e. g.* in λέγω, this distinction entirely fails.

(f) Participles ending in $\epsilon\iota\varsigma$ and $\omega\varsigma$ are oxytone ;
e. g. τυφθεῖς, τετυφώς.

(g) The femin. and neutr. particip. of the active retain the accent on that syllable, whereon it stood in the mascul., but they change its sign according to the nature of the accented and the succeeding syllables; *e. g.* φυλάττων, φυλάττουσα, φυλάττον (not φύλαττον, as might be expected).—παιδεύων, παιδεύουσα, παιδεῦον—τεθνηκώς, τεθνηκυῖα, τεθνηκός.

(h) In the fut. 2. act. and mid. and in the fut. attic. the terminations $\tilde{\omega}$ and οῦμαι are circumflexed, as being formed by contraction from $\acute{\epsilon}\omega$ and $\acute{\epsilon}\omicron\mu\alpha\iota$. The same happens in the conj. aor. pass.; *e. g.* τυφθῶ.

§ 77.

CONTRACTED CONJUGATION IN ω .

(1) When one of the three vowels α , ϵ , \omicron stands before the termination ω of the present, the Attics always contract it in the pres. and imperf. act. and pass. with the concurring temporal termination.

(2) This contraction takes place according to the given rules (see 21.) of contraction, but with a few exceptions, the reason of which will admit of being explained in the succeeding paradigms.

(3) All the other tenses are formed by these verbs regularly and without contraction; wherein it is further to be observed, that in the derivative tenses the short characteristic vowel mostly changes into the corresponding long one, consequently *a* and *ε* into *η*, but *o* into *ω*.

Comparative Synopsis of the contracted Conjugation in ω.

		Active.	
		Present.	(I let)
Indicative.	(I honour)	(I make)	
	S. τιμάω - τιμῶ	ποιέω - ποιῶ	μισθῶ - μισθῶ *
	τιμάεις - ᾶς	ποιέεις - εῖς	μισθῄεις - οῖς *
D.	τιμάει - ᾶ	ποιέει - εῖ	μισθῄει - ο *
	—	—	—
	τιμάετον - ᾶτον	ποιέετον - εῖτον	μισθῄετον - οῦτον
P.	τιμάετον - ᾶτον	ποιέετον - εῖτον	μισθῄετον - οῦτον
	τιμάομεν - ῶμεν	ποιόομεν - οὔμεν	μισθῄομεν - οὔμεν
	τιμάετε - ᾶτε	ποιέετε - εῖτε	μισθῄετε - οὔτε
	τιμάουσι - ῶσι	ποιέουσι - οὔσι	μισθῄουσι - οὔσι

* The unusual contraction of ᾶεις and οης into οῖς, as also of ᾶει and ᾶγ into οῖ, is founded upon the principle, that, as the chief vowel in the termination of the pres. and conj. must not be lost in the contraction.

Conjunctive.

S.	τιμάω - τιμάης τιμάη	τιμῶ - ᾶς - ᾷ	ποιέω - ποιέης ποιέη	ποιῶ - ῆς - ῆ	μισθίω μισθίης μισθίη	μισθῶ - οῖς * - οῖ *
D.	— τιμάητον τιμάητον τιμάωμεν τιμάητε τιμάωσι	— - ᾶτον - ᾶτον - ᾶμεν - ᾶτε - ᾶσι	ποιέω - ποιέητον ποιέητον ποιέωμεν ποιέητε ποιέωσι	— - ῆτον - ῆτον - ῶμεν - ῆτε - ῶσι	— μισθόητον μισθόητον μισθώμεν μισθόητε μισθώωσι	— - ῶτον - ῶτον - ῶμεν - ῶτε - ῶσι
P.	τιμάοιμι τιμάοις τιμάοι	τιμῶμι - ῶς - ῶ	ποιέοιμι ποιέοις ποιέοι	ποιῶμι - οῖς - οῖ	μισθόοιμι μισθόοις μισθόοι	- σθῶμι - οῖς - οῖ
Optative.						
S.	τιμάοιμι τιμάοις τιμάοι	τιμῶμι - ῶς - ῶ	ποιέοιμι ποιέοις ποιέοι	ποιῶμι - οῖς - οῖ	μισθόοιμι μισθόοις μισθόοι	- σθῶμι - οῖς - οῖ
D.	— τιμάοιτον τιμασίτην	— - ῶτον - ῶτην	— ποιέοιτον ποιεσίτην	— - οῖτον - οῖτην	— μισθόοιτον μισθουσίτην	— - οῖτον - οῖτην

* See Note p. 249.

P.	τιμάομεν	- ὦμεν	ποιέομεν	- οῦμεν	μισδοῦμεν	- οῦμεν
	τιμάοιτε	- ὦτε	ποιέοιτε	- οῖτε	μισδοῖτε	- οῖτε
	τιμάοιεν	- ὦεν	ποιέοιεν	- οῖεν	μισδοῖεν	- οῖεν
	Attic form *.		Attic form *.		Attic form *.	
S.	τιμῶν		ποιῶν		μισδοῶν	
	τιμῶν		ποιῶν		μισθοῖς	
	τιμῶν		ποιῶν		μισδοῖν	
D.	τιμῶντον		ποιῶντον		μισδοῶντον	
	τιμῶντην		ποιῶντην		μισδοῶντην	
P.	τιμῶνμεν		ποιῶνμεν		μισδοῶμεν	
	τιμῶντε		ποιῶντε		μισδοῶντε	
	τιμῶν		ποιῶν		μισδοῶν	
Imper.	S. τίμαε	- τίμα	ποιέε	- ποίει	μισδοε	μισδου
	τιμάτω	- άτω	ποιέτω	- είτω	μισδοέτω	- ούτω

* On the use of this accessory form of the opt. the following is to be observed : (1) it is most common in verbs in $\acute{\alpha}\omega$, but in both the other classes also the singular of this form occurs with the Attics more frequently than the usual one in $\omicron\mu\iota$. On the contrary, in the plural its use is almost wholly confined to verbs in $\acute{\alpha}\omega$. (2) From the appellation *Attic form* it must not be inferred, that it belonged exclusively to the Attics, since it also occurs, although less frequently, in the other dialects.

D.	τιμάετον	- ατον	ποιέετον	- εῖτον	μισθόετον	- οὔτον
	τιμαέτων	- άτων	ποιεέτων	- εῖτων	μισθόετων	- οὔτων
P.	τιμάετε	- άτε	ποιέετε	- εῖτε	μισθόετε	- οὔτε
	τιμαέτωσαν	- άτωσαν	ποιεέτωσαν	- εῖτωσαν	μισθόετωσαν	- οὔτωσαν
	τιμαόντων	- ώντων	ποιεόντων	οόντων	μισθούοντων	- ούντων
Inf.	τιμάειν	τιμαῖν *	ποιέειν	ποιεῖν	μισθόειν	μισθοῖν
Partic.	τιμάων, άουσα, άον		ποιέων, έουσα, έον		μισθόων, όουσα, όον	
	τιμών, ώσα, ών,		ποιών, οὔσα, οὔν,		μισθών, οὔσα, οὔν,	
	Gen.	ώντος.	Gen.	οὔντος.	Gen.	οὔντος.

Imperfect.

S.	ἐτίμαον	- ἐτίμων	ἐποίεον	- ἐποίηον	ἐμίσθουν	- ἐμίσθουν
	ἐτίμαεις	- ας	ἐποίεις	- εις	ἐμίσθους	- ους
	ἐτίμαε	- α	ἐποίεε	- ει	ἐμίσθουε	- ου
D.	—	—	—	—	—	—
	ἐτιμάετον	- ατον	ἐποιέετον	- εῖτον	ἐμισθόετον	- οὔτον
	ἐτιμαέτην	- άτην	ἐποιεέτην	- εῖτην	ἐμισθόετην	- ούτην

* The ι subscribed under the infinitive termination ᾱν should properly be omitted, because its admission into the termination ειν is owing solely to the contraction of εε into ει (see § 75. I. 3. g.) As however it is invariably retained in the editions of Greek writers, its use may be difficult to suppress.

P. ἐτιμάμεν	- ὦμεν	ἐποίεμεν	- οὐμεν	ἐμισθόμεν	- οὐμεν
ἐτιμάτε	- ἄτε	ἐποιέετε	- εἴτε	ἐμισθόετε	- οὐτε
ἐτίμαον	- ὦν.	ἐποίηον	- οὐν.	ἐμισθόον	- οὐν
Indicative.					
Passive.					
Present.					
S. τιμάμαι	- τιμῶμαι	ποιέομαι	- ποιούμαι	μισθόομαι	- μισθούμαι
τιμάῃ	- ᾷ	ποιέῃ	- ῃ εἶ	μισθόῃ	- οἶ
τιμάεται	- ᾶται	ποιέεται	- εἶται	μισθόεται	- οὔται
D. τιμάμεθον	- τιμώμεθον	ποιεόμεθον	- ποιούμεθον	μισθιόμεθον	- μισθιόμεθον
τιμάεσθον	- ᾶσθον	ποιέεσθον	- εἶσθον	μισθιόεσθον	- οὐσθον
τιμάεσθον	- ᾶσθον	ποιέσθον	- εἶσθον	μισθιόεσθον	- οὐσθον
P. τιμάμεθα	- ὠμέθα	ποιεόμεθα	- ούμεθα	μισθιόμεθα	- ούμεθα
τιμάεσθι	- ᾶσθι	ποιέεσθι	- εἶσθι	μισθιόεσθι	- οὐσθι
τιμάονται	- ὦνται	ποιέονται	- οὔνται	μισθιόονται	- οὔνται
Conjunctive.					
S. τιμάωμαι	- τιμῶμαι	ποιέωμαι	- ποιῶμαι	μισθιόωμαι	- μισθιῶμαι
τιμάῃ	- ᾷ	ποιέῃ	- ῃ	μισθιόῃ	- οἶ
τιμάηται	- ᾶται	ποιέηται	- ῆται	μισθιόηται	- ῶται

D.	τιμάωμεσιν	-ώμεσιν	ποιεώμεσιν	-ώμεσιν	μυθισώμεσιν	-ώμεσιν
	τιμάησθιν	-ῃσιν	ποιέησιν	-ῃσιν	μυθισόησιν	-ῃσιν
	τιμάησιν	-ῃσιν	ποιέησιν	-ῃσιν	μυθισόησιν	-ῃσιν
P.	τιμάωμεθα	-ώμεθα	ποιεώμεθα	-ώμεθα	μυθισώμεθα	-ώμεθα
	τιμάησθε	-ῃσθε	ποιέησθε	-ῃσθε	μυθισόησθε	-ῃσθε
	τιμάωνται	-ώνται	ποιέωνται	-ώνται	μυθισώνται	-ώνται

Optative.

S.	τιμαίμην	-τιμῶμην	ποιεοίμην	-ποιεοίμην	μυθισοίμην	-μυθισοίμην
	τιμάοιο	-ῶο	ποιέοιο	-οῖο	μυθισόοιο	-οῖο
	τιμάοιτο	-ῶτο	ποιέοιτο	-οῖτο	μυθισόοιτο	-οῖτο
D.	τιμαίμεσιν	-ώμεσιν	ποιεοίμεσιν	-οίμεσιν	μυθισοίμεσιν	-οίμεσιν
	τιμάοισιν	-ῶσιν	ποιέοισιν	-οῖσιν	μυθισόοισιν	-οῖσιν
	τιμαίσιν	-ῶσιν	ποιεοίσιν	-οίσιν	μυθισοοίσιν	-οίσιν
P.	τιμαίμεθα	-ώμεθα	ποιεοίμεθα	-οίμεθα	μυθισοοίμεθα	-οίμεθα
	τιμάοισθε	-ῶσθε	ποιέοισθε	-οῖσθε	μυθισόοισθε	-οῖσθε
	τιμάοντο	-ῶντο	ποιέοντο	-οῖντο	μυθισόοντο	-οῖντο

Imperative.

S.	တုမံသေဝ် -	တုမံ	-	တဝဃေဝ်	-	မုတေသိဝ်	-	မုတေသိဝ်
	တုမံသေဝ်	-	သေဝ်	-	တဝဃေဝ်	-	တဝဃေဝ်	-
D.	တုမံသေဝ်	-	သေဝ်	-	တဝဃေဝ်	-	တဝဃေဝ်	-
	တုမံသေဝ်	-	သေဝ်	-	တဝဃေဝ်	-	တဝဃေဝ်	-
P.	တုမံသေဝ်	-	သေဝ်	-	တဝဃေဝ်	-	တဝဃေဝ်	-
	တုမံသေဝ်	-	သေဝ်	-	တဝဃေဝ်	-	တဝဃေဝ်	-

Infinitive. τιμάσθαι - τιμᾶσθαι

Infinitive. τιμάσθαι - τιμάσθαι - ποιεῖσθαι - ποιεῖσθαι - μισθῶσθαι - μισθῶσθαι

Participle. τιμάμενος - τιμών. ποιοῦμενος - ποιῶν. μισθῶμενος - μισθῶν.

Participle. τιμάμενος - τιμώμενος.

Imperfect.		
S. ἐτιμάωμην - ἐτιμώμην	ἐποιεῶμην - ἐποιούμην	ἐμισθόωμην - ἐμισθούμην
ἐτιμάον - ῶ	ἐποιέον - οῦ	ἐμισθόον - οῦ
ἐτιμάετο - ατο	ἐποιέετο - ετο	ἐμισθόετο - οῦτο

D.	ἐπιμαόμενον	-ώμενον	ἐπιοιόμενον	-ούμενον	ἐμισιόμενον	-ούμενον
	ἐπιμάεσθον	-άσθον	ἐπιοιέσθον	-έσθον	ἐμισιόεσθον	-ούεσθον
	ἐπιμαέσθην	-άσθην	ἐπιοιέσθην	-έσθην	ἐμισιόεσθην	-ούεσθην
	ἐπιμάομεθα	-ώμεθα	ἐπιοιόμεθα	-ούμεθα	ἐμισιόόμεθα	-ούμεθα
P.	ἐπιμάεσθις	-άσθις	ἐπιοιέσθις	-έσθις	ἐμισιόέσθις	-ούεσθις
	ἐπιμάοντο	-ώντο	ἐπιοιόντο	-όντο	ἐμισιόόντο	-ούντο.
Indicative.						
S.	τετλήμαι		πεποίημαι		μεμίσημαι	
	τετέλησθαι		πεποίησθαι		μεμίσησθαι	
	τετέληται		πεποίηται		μεμίσηται	
D.	τετλήμενον		πεποίημενον		μεμισιόμενον	
	τετέλησθον		πεποίησθον		μεμισιόωσθον	
	τετέλησθιν		πεποίησθιν		μεμισιόωσθιν	
	τετλήμεθα		πεποίημεθα		μεμισιόώμεθα	
P.	τετέλησθις		πεποίησθις		μεμισιόωσθις	
	τετέληνται		πεποίηνται		μεμισιόωνται	

On the conjunc. and optat. of the perf. pass. of these verbs, see below, Note 3.

Imperative. <i>τετμήσω</i>	<i>πεποιήσω</i>	<i>μεμίσθωσο</i>
Infinitive. <i>τετμήσθω, &c.</i>	<i>πεποιήσθω, &c.</i>	<i>μεμισθίσθω, &c.</i>
Participle. <i>τετμήσθαι</i>	<i>πεπουήσθαι</i>	<i>μεμισθίσθαι</i>
Plusquamperf. <i>έτετμήκεν.</i>	<i>έπεποιήκεν.</i>	<i>έμεμισθίσκεν.</i>
Fut. 1. <i>τεμήσω, σεις, σει.</i>	<i>ποιήσω, σεις, σει.</i>	<i>μισθίσω, σεις, σει</i>
Aor. 1. <i>έτέμησα</i>	<i>έποίησα</i>	<i>έμισθωσα</i>
Perfect. <i>τετέμηκα</i>	<i>πεποίηκα</i>	<i>μεμισθώκα</i>
	Passive.	
Aor. 1. <i>έτεμήθην</i>	<i>έποιήθην</i>	<i>έμισθίθην</i>
Fut. 1. <i>τεμηθήσομαι</i>	<i>ποιηθήσομαι</i>	<i>μισθισθήσομαι</i>
Fut. 3. <i>τετμήσονται.</i>	<i>πεποήσονται.</i>	<i>μεμισθίσονται.</i>
	Middle.	
Fut. 1. <i>τεμήσομαι</i>	<i>ποιήσομαι</i>	<i>μισθίσομαι.</i>
Aor. 1. <i>έτεμησάμην.</i>	<i>έποιησάμην.</i>	<i>έμισθισάμην.</i>

All the remaining tenses are formed quite regularly.

OBSERVATIONS.

(1) In the common language the *tempora secunda* of these verbs are wanting, and only a few traces of them occur even in the older language.

(2) For the more accurate definition of the rule, that verbs contract lengthen the characteristic vowel in derivative, namely, *a* into *η*, &c., the following remarks must be added :

(a) Verbs in *άω* almost invariably lengthen the characteristic vowel in the derivative tenses ; but when *a* is preceded by an *ε*, or *ι*, or *ρ*, they then take not *η* but long *a* ; *e. g.*

είω (I permit) fut. *εῖᾶσω* aor. 1. *εἶᾰσα*.

ἐστιάω (I entertain) fut. *ἐστιᾶσω* aor. 1. *εἰστιᾶσα*.

δράω (I do) fut. *δρᾶσω* aor. 1. *ἔδρᾰσα*.

χράω, χράομαι alone takes an *η*, when *ρ* precedes. On the contrary, ἀκροάομαι (I hear), and μακκοάω (I am senseless), take long *a* instead of *η* ; *e. g.* ἀκροᾶσομαι, &c. The following verbs are to be observed as individual exceptions, retaining the short *a* in the derivative tenses ; γελάω, δαμάω, εἰλάω, ἔραμαι, θλάω, ἰλάω, ἰμάω, κεράω, κλάω, κρεμάω (in the transitive sense), πάομαι, σπάω, and χαλάω, thus fut. *γελᾶσω, δαμᾶσω, εἰλᾶσω, &c.*

(b) Of verbs in *έω*, the following retain in the derivative tenses the *ε* unchanged : αἰδέομαι, ἀκέομαι, ἀλέω, ἀρκέω, ἐμέω, ζέω, καλέω, ξέω, τελέω, τρέω, thus fut. *αἰδέσομαι, ἀκέσομαι, &c.*

Other verbs in *έω* take the long vowel in some tenses, while in others they retain the short one. These are as follow :

$\alpha\acute{\iota}\nu\acute{\epsilon}\omega$ (I praise) fut. $\alpha\acute{\iota}\nu\acute{\epsilon}\sigma\omega$ aor. 1. $\eta\acute{\nu}\epsilon\sigma\alpha$ perf. $\eta\acute{\nu}\epsilon\kappa\alpha$ aor. 1. pass. $\eta\acute{\nu}\epsilon\theta\eta\nu$ perf. pass. $\eta\acute{\nu}\eta\mu\alpha\iota$. The Epic forms are $\alpha\acute{\iota}\nu\eta\sigma\omega$, &c.

$\alpha\acute{\iota}\rho\acute{\epsilon}\omega$ (I take) retains the short vowel only in the aor. 1. pass. $\eta\acute{\rho}\acute{\epsilon}\theta\eta\nu$.

$\delta\acute{\epsilon}\omega$ (I bind) has in the fut. $\delta\acute{\eta}\sigma\omega$ aor. 1. $\acute{\epsilon}\delta\eta\sigma\alpha$, but in the perf. $\delta\acute{\epsilon}\delta\epsilon\kappa\alpha$ perf. pass. $\delta\acute{\epsilon}\delta\epsilon\mu\alpha\iota$ aor. 1. pass. $\acute{\epsilon}\delta\acute{\epsilon}\theta\eta\nu$.

$\pi\omicron\theta\acute{\epsilon}\omega$ (I desire) interchanges according to the difference of dialects between $\pi\omicron\theta\acute{\epsilon}\sigma\omega$ and $\pi\omicron\theta\acute{\eta}\sigma\omega$, &c. In the perfect only it always takes η , $\pi\epsilon\pi\acute{o}\theta\eta\kappa\alpha$, $\pi\epsilon\pi\acute{o}\theta\eta\mu\alpha\iota$.

Six verbs in $\acute{\epsilon}\omega$, all implying a continuous motion, change the characteristic into $\epsilon\upsilon$ in the fut., namely, $\theta\acute{\epsilon}\omega$ (I run), $\nu\acute{\epsilon}\omega$ (I swim), $\pi\lambda\acute{\epsilon}\omega$ (I sail), $\pi\nu\acute{\epsilon}\omega$ (I blow), $\rho\acute{\acute{\epsilon}}\omega$ (I flow), $\chi\acute{\acute{\epsilon}}\omega$ (I pour), fut. $\theta\epsilon\upsilon\sigma\omicron\upsilon\mu\alpha\iota$ (see § 75. III. 8. b.), $\pi\lambda\acute{\epsilon}\upsilon\sigma\omega$, $\rho\acute{\acute{\epsilon}}\upsilon\sigma\omega$, &c.

(c) In verbs in $\acute{\omicron}\omega$, the short vowel is retained in the derivative tenses only by $\acute{\alpha}\rho\acute{\omicron}\omega$ (I plough), fut. $\acute{\alpha}\rho\acute{\omicron}\sigma\omega$, and $\acute{\omicron}\mu\acute{\omicron}\omega$ (obsolete radical form to $\acute{\omicron}\mu\nu\nu\mu\iota$) aor. $\acute{\omicron}\mu\omicron\sigma\alpha$.

(3) The conjunct. and optat. perf. pass. which were formerly adduced in verbs contract as formed independently, appear only in single traces of trisyllabic perfects, particularly of those which have a present signification, chiefly of $\kappa\acute{\epsilon}\kappa\tau\eta\mu\alpha\iota$ (I possess, $\kappa\tau\acute{\alpha}\omicron\mu\alpha\iota$), $\mu\acute{\epsilon}\mu\nu\eta\mu\alpha\iota$ (I remember, $\mu\mu\nu\acute{\eta}\sigma\kappa\omega$), $\kappa\acute{\epsilon}\kappa\lambda\eta\mu\alpha\iota$ (I am called, $\kappa\alpha\lambda\acute{\acute{\epsilon}}\omega$); *e. g.*

$\kappa\acute{\epsilon}\kappa\tau\eta\mu\alpha\iota$ conj. $\kappa\acute{\epsilon}\kappa\tau\omega\mu\alpha\iota$ opt. $\kappa\epsilon\kappa\tau\acute{\eta}\mu\eta\nu$ and $\kappa\epsilon\kappa\tau\acute{\omega}\mu\eta\nu$, $\tilde{\omega}\omicron$, $\tilde{\omega}\tau\omicron$, &c.

$\mu\acute{\epsilon}\mu\nu\eta\mu\alpha\iota$ conj. $\mu\acute{\epsilon}\mu\nu\omega\mu\alpha\iota$ opt. $\mu\epsilon\mu\nu\acute{\eta}\mu\eta\nu$ and $\mu\epsilon\mu\nu\acute{\omega}\mu\eta\nu$, $\tilde{\omega}\omicron$, $\tilde{\omega}\tau\omicron$, &c.

Moreover, in verbs contract also, the conj. and opt. perf. pass. are formed by compounding the particip. with εἶναι.

(4) On the application and neglect of contraction, the following rules obtain: the Attics use exclusively the contracted form. In verbs in έω only, whose root is monosyllabic, contraction does not take place, if ε is followed by one of the dull sounds ο, ω, οι, ου, or by an η; *e. g.* πλέω, πλεῖς, πλεῖ, πλεῖτον, but πλέομεν, πλέουσι, πλέωσι, πλέη, &c. An exception is formed by δέω (I bind), which is contracted even on a dull sound following; *e. g.* δέομαι, δοῦμαι. On the contrary, the Ionians adopt contraction in verbs in άω and όω, but not in those in έω. The peculiarities of the remaining dialects, in respect to contraction, see below, 6.

(5) Some verbs in άω take η instead of α in contraction. This invariably happens in ζάω (I live), πεινάω (I am hungry), διψάω (I am thirsty), χράομαι (I use); *e. g.*

ζάω, ζῆς, ζῆ, dual. ζῆτον, ζῆτον, plur. ζῶμεν, ζῆτε, ζῶσι, inf. ζῆν, imperf. ἔζων, ἔζης, ἔζη, &c.

In κνάω (I rub), σμάω (I smear), ψάω (I scour), this, although not the only one in use, is the common mode of contraction.

(6) As peculiarities of the different dialects in the use of verbs contract, we observe the following:

(a) The Epic dialect adopts or neglects contraction according to the exigency of verse. Here-

in the following must be observed on the single classes of verbs contract.

(α) in verbs in $\acute{\epsilon}\omega$, if ϵ is followed by the dull sounds ω , φ , \omicron i, and \omicron υ, contraction does not take place; but if another sound follows, it is partly omitted, partly applied, and $\epsilon\omicron$ is then contracted into $\epsilon\upsilon$. Frequently also ϵ is lengthened into ϵ i, with the omission of contraction; *e. g.* $\tau\epsilon\lambda\acute{\epsilon}\epsilon\iota$, $\acute{\epsilon}\tau\epsilon\lambda\acute{\epsilon}\iota\epsilon\tau\omicron$ (from $\tau\epsilon\lambda\acute{\epsilon}\omega$), $\pi\lambda\acute{\epsilon}\epsilon\iota\nu$ and $\theta\acute{\epsilon}\epsilon\iota\nu$ for $\pi\lambda\acute{\epsilon}\epsilon\iota\nu$ and $\theta\acute{\epsilon}\epsilon\iota\nu$. In Epic, the termination $\epsilon\alpha\iota$ of the 2d pers. sing. pres. pass. is not contracted into η , but either remains in the resolved form, *e. g.* $\phi\iota\lambda\acute{\epsilon}\epsilon\alpha\iota$, or the ϵ of the root is contracted with the ϵ of the termination into ϵ i, *e. g.* $\mu\upsilon\theta\acute{\epsilon}\iota\alpha\iota$ for $\mu\upsilon\theta\acute{\epsilon}\epsilon\alpha\iota$, or one ϵ is rejected, *e. g.* $\mu\upsilon\theta\acute{\epsilon}\alpha\iota$. In the 2d person sing. impf. and imperat. either $\epsilon\omicron$ is contracted into $\epsilon\upsilon$, or, as most frequently happens, an ϵ is rejected; *e. g.* $\alpha\iota\tau\acute{\epsilon}\omicron$, $\phi\omicron\beta\acute{\epsilon}\omicron$ for $\alpha\iota\tau\acute{\epsilon}\epsilon\omicron$, $\phi\omicron\beta\acute{\epsilon}\epsilon\omicron$.

(β) Verbs in $\acute{\omicron}\omega$ are either contracted in the usual manner, or they neglect contraction, and change the characteristic vowel \omicron into ω ; *e. g.* $\acute{\upsilon}\pi\nu\omega\acute{\omicron}\nu\tau\alpha\varsigma$ (from $\acute{\upsilon}\pi\nu\acute{\omicron}\omega$), &c. Also some forms in these verbs, as in verbs in $\acute{\alpha}\omega$ (see under γ), exhibit a lengthening of the sound, which presupposes a contracted form, and generally takes place with $\omicron\omega$ and $\omicron\varphi$; *e. g.*

$\acute{\alpha}\rho\acute{\omicron}\omega\sigma\iota$ for $\acute{\alpha}\rho\acute{\omicron}\omicron\upsilon\sigma\iota$, $\acute{\alpha}\rho\omicron\upsilon\sigma\iota$,
 $\delta\eta\acute{\iota}\acute{\omicron}\omega\nu\tau\omicron$ for $\delta\eta\acute{\iota}\acute{\omicron}\omicron\upsilon\upsilon\tau\omicron$, $\delta\eta\acute{\iota}\acute{\omicron}\omicron\upsilon\upsilon\tau\omicron$,
 $\delta\eta\acute{\iota}\acute{\omicron}\omega\varphi\epsilon\nu$ for $\delta\eta\acute{\iota}\acute{\omicron}\omicron\upsilon\omicron\epsilon\nu$, $\delta\eta\acute{\iota}\acute{\omicron}\omicron\epsilon\nu$.

(γ) Verbs in $\acute{\alpha}\omega$ occur in Epic without contraction only in individual cases, chiefly when the root

is monosyllabic, or the characteristic vowel *a* is long; *e. g.* ἔχραε (from χράω), διψᾶων (from διψᾶω), and from ναιετάω, ναιετάουσι, ναιετάοντα, &c. In general, however, these verbs undergo contraction, and then again the contracted sound is frequently lengthened, a similar and, for the most part, short sound being inserted before it; *e. g.*

ὀράω	contr.	ὀρῶ	Epic lengthened form	ὀρόω
ὀράεις	—	ὀρᾷς	—————	ὀράας
ὀράεσθαι	—	ὀρᾷσθαι	—————	ὀράασθαι
ὀράοιμι	—	ὀρῶμι	—————	ὀρόοιμι.

Whether a long or short vowel must be inserted, is determined by the nature of the word and by the relation of the syllables to the metre. The short sound is inserted when the preceding syllable is short, as in all the above examples; on the contrary, the long sound enters where a long syllable is essential to the metre, consequently chiefly in the middle of more longs; *e. g.*

μνάεσθαι	cont.	μνᾷσθαι	Epic lengthened form	μνάασθαι
μενοινάει	—	μενοινᾷ	—————	μενοινᾶα
ἡβάουσα	—	ἡβῶσα	—————	ἡβῶωσα.

In rare instances, and only in certain forms of individual verbs, the inserted sound follows that of the contraction. This happens only in the mingled sound *ω*, when succeeded by *ντ*, and in *ψ*, which is then lengthened into *ωι*; *e. g.*

ἡβᾶοντες	cont.	ἡβῶντες	Epic length. form	ἡβῶοντες
δράοιμι	—	δρῶμι	—————	δρῶοιμι.

Note 1. In Epic the third pers. dual in $\tau\eta\nu$ of some verbs contracts $\alpha\epsilon$ into η ; *e. g.* $\pi\rho\sigma\sigma\alpha\upsilon\delta\acute{\eta}\tau\eta\nu$ (from $\pi\rho\sigma\sigma\alpha\upsilon\delta\acute{\alpha}\omega$). This contraction occurs in the same form of two verbs also in $\acute{\epsilon}\omega$, namely, in $\acute{\alpha}\pi\epsilon\iota\lambda\acute{\eta}\tau\eta\nu$ (from $\acute{\alpha}\pi\epsilon\iota\lambda\acute{\epsilon}\omega$) and $\acute{\omicron}\mu\alpha\rho\tau\acute{\eta}\tau\eta\nu$ (from $\acute{\omicron}\mu\alpha\rho\tau\acute{\epsilon}\omega$). Also an η enters into infinitives of verbs in $\acute{\alpha}\omega$ and $\acute{\epsilon}\omega$, formed with the termination $\mu\epsilon\nu\alpha\iota$; *e. g.* $\gamma\omicron\eta\mu\epsilon\nu\alpha\iota$, $\pi\epsilon\iota\nu\acute{\eta}\mu\epsilon\nu\alpha\iota$ (from $\gamma\omicron\acute{\alpha}\omega$, $\pi\epsilon\iota\nu\acute{\alpha}\omega$); so also $\phi\iota\lambda\acute{\eta}\mu\epsilon\nu\alpha\iota$ (from $\phi\iota\lambda\acute{\epsilon}\omega$), &c.

Note 2. The forms of the imperf. in some verbs change with Epic writers α into ϵ ; *e. g.* $\mu\epsilon\nu\omicron\iota\nu\epsilon\omicron\nu$ (from $\mu\epsilon\nu\omicron\iota\nu\acute{\alpha}\omega$), $\acute{\omicron}\mu\acute{\omicron}\kappa\lambda\epsilon\omicron\nu$ (from $\acute{\omicron}\mu\omicron\kappa\lambda\acute{\alpha}\omega$), $\eta\nu\tau\epsilon\omicron\nu$ (from $\acute{\alpha}\nu\tau\acute{\alpha}\omega$). On the farther extension of this usage by the Ionians, see below, b.

Note 3. In some verbs in $\omicron\acute{\alpha}\omega$, the Ionic contraction of $\omicron\eta$ into ω (see below b.) occurs also in the Epic language; *e. g.* $\acute{\epsilon}\pi\iota\beta\acute{\omega}\sigma\mu\alpha\iota$ for $\acute{\epsilon}\pi\iota\beta\omicron\acute{\omicron}\sigma\mu\alpha\iota$ (from $\acute{\epsilon}\pi\iota\beta\omicron\acute{\alpha}\omega$).

(b) With the Ionians verbs in $\acute{\epsilon}\omega$ for the most part omit contraction, except that they frequently contract $\epsilon\omicron$ and $\epsilon\omicron\nu$ into $\epsilon\nu$; *e. g.* $\pi\omicron\iota\epsilon\tilde{\nu}$ for $\pi\omicron\iota\omicron\upsilon$, $\pi\omicron\iota\epsilon\tilde{\nu}\mu\epsilon\nu\omicron\varsigma$ for $\pi\omicron\iota\omicron\upsilon\mu\epsilon\nu\omicron\varsigma$. Also in Ionic, as has been shown above (a. a) in the case of the Epic dialect, an ϵ is frequently rejected in the 3d pers. sing. impf. pass. In verbs in $\omicron\omega$ the Ionians make use of the contracted sound $\epsilon\nu$ instead of $\omicron\nu$; *e. g.* $\acute{\epsilon}\delta\iota\kappa\alpha\acute{\iota}\epsilon\nu\nu$ for $\acute{\epsilon}\delta\iota\kappa\alpha\acute{\iota}\omicron\nu\nu$ (from $\delta\iota\kappa\alpha\acute{\iota}\acute{\omicron}\omega$). Moreover, they also adopt the usual contractions in verbs in $\acute{\omicron}\omega$. Verbs in $\acute{\alpha}\omega$ are likewise regularly contracted by them, although they frequently choose η instead of α as the mingled sound of contraction; *e. g.* $\acute{\omicron}\rho\eta\nu$ for $\acute{\omicron}\rho\alpha\nu$, this particularly happens if an ι precedes; *e. g.* $\delta\upsilon\mu\acute{\eta}\tau\alpha\iota$, $\acute{\iota}\eta\sigma\delta\alpha\iota$ for $\delta\upsilon\mu\acute{\alpha}\tau\alpha\iota$, $\acute{\iota}\alpha\sigma\delta\alpha\iota$. But in many cases the α of these verbs changes in Ionic into ϵ , and contraction is then omitted; *e. g.* $\phi\omicron\iota\tau\acute{\epsilon}\omega$ for $\phi\omicron\iota\tau\acute{\alpha}\omega$, $\acute{\epsilon}\rho\acute{\omega}\tau\epsilon\omicron\nu$ for $\acute{\epsilon}\rho\acute{\omega}\tau\alpha\omicron\nu$, &c. They frequently, however, adopt the contraction of $\alpha\omicron$ into ω , and insert an additional ϵ before the mingled sound;

e. g. χρέωνται for χρῶνται (from χράομαι), ἐκτέωντο for ἐκτῶντο (from κτάομαι), &c. As therefore verbs in άω become in this manner verbs in έω, they also can admit of contraction into ευ (consequently for αο and αου); *e. g.* εἰρώτευν for εἰρώτων, ἀγαπεῦντες for ἀγαπῶντες. It is remarkable, that the Ionians, with whom the resolved form predominates, should adopt contraction in certain cases where the Attics reject it. This happens in the derivative tenses of verbs in οάω, where οη is contracted into ω; *e. g.* βώσω, ἔβωσα for βοήσω, ἐβόησα (from βοάω), ἀμβώσας for ἀναβοήσας. The Epic prolongation in verbs in άω and όω is only seldom used by the Ionians.

(c) The Doric dialect has the mingled sound ευ, contracted from εο and εου, in common with the Ionic; *e. g.* ποιεῦντι for ποιέουσι, Dor. ποιέοντι (see § 75. III. 4.)—In verbs in άω the Dorians contract αο, αου, and αω into α; *e. g.* πεινᾶμες for πεινᾶομεν, contr. πεινῶμεν, πεινᾶντι for πεινᾶονσι contr. πεινῶσι. On the contrary it is worthy of remark that αε and αει are contracted by them not into α but into η; *e. g.* ἐρῆ and ἐρῆν for ἐρᾶ and ἐρᾶν, τολμῆτε for τολμᾶτε.—Also verbs in εω take the Doric infinitive termination ην contr. from εην (com. § 75. III. 6.); *e. g.* κοσμῆν for κοσμεῖν.

(d) On the Æolic dialect nothing can be advanced with safety on account of the few and uncertain traces of its usage. A particular infinitive form of verbs in άω and όω with the terminations αις and οις is given as a peculiarity belonging to it; *e. g.* γέλαις for γελᾶν, ὕφοις for ὀφoῦν.

(7) With respect to the accent in verbs contract, attention must be paid to the rules laid down (§ 76.) on the accentuation of verbal forms together with the general observations on the change of the accent in contraction.

Conjugation in μ .

§ 78.

GENERAL OBSERVATIONS.

(1) As the chief peculiarity of this conjugation, the temporal and personal terminations are annexed to the root immediately (*i. e.* without the aid of a vowel). (comp. § 62. 3.)

(2) The conjugation in μ exists only in the pres. and imperf. act. pass. and mid., and in the aor. 2. act. and mid.

(3) Only few Greek verbs admit of a complete inflexion according to this conjugation. With the exception indeed of $\tau\acute{\iota}\theta\eta\mu\iota$, $\acute{\iota}\sigma\tau\eta\mu\iota$, $\delta\acute{\iota}\delta\omega\mu\iota$ and $\acute{\iota}\eta\mu\iota$ adduced in the sequel, there is no verb extant, which forms the three above-named tenses completely to this conjugation, but it comprises throughout only individual verbal forms derived from roots, which in general are otherwise inflected according to the conjugation ω .

(4) Even those verbs which, in the tenses specified, belong to this conjugation, nevertheless not only form their remaining tenses according to the conjugation ω , but often possess collateral

forms, borrowed from the conjugation ω , even in those tenses. For every verb in μ , therefore, we must endeavour to ascertain a simple root belonging to the conjugation ω .

(5) The correct process herein is to cut off the termination μ , to shorten the preceding long vowel, and then to append the termination ω .

(6) At the same time, however, it must be observed, that several of the verbs in $\eta\mu$ and $\omega\mu$ receive an accession also in the beginning. This consists in the repetition of the first consonant of the root united with an ι , or, when the root commences with a vowel or with two consonants, in a simple ι .

(7) The case is different with respect to verbs in $\nu\mu$. In these the whole termination $\nu\mu$, together in general with a preceding ν , which is doubled when following a vowel, constitutes an appendage, by which a strengthened form is obtained for the pres. and imperf. An aor 2. is wanting to these verbs, because they never take a reduplication; but all the other tenses are formed from the primitive according to the conjugation ω . It must further be observed, that even the pres. and imperf. interchange the forms in $\bar{\nu}\mu$ and $\check{\nu}\omega$.

Note 1. Forms of the aor. 2. as $\acute{\epsilon}\delta\nu\nu$ and $\acute{\epsilon}\phi\nu\nu$ do not belong to the analogy of verbs in $\nu\mu$, of which we are here speaking, but are formed anomalously from verbs in $\nu\omega$, wherein ν belongs to the root.

(8) By an attention to the points adduced, verbs in μ will admit of easy change into a form

in ω , and reversely verbs in ω into forms in μ ;
e. g.

of $\tau\acute{\iota}\theta\eta\mu$ the root in ω is $\theta\acute{\epsilon}\omega$			
— $\acute{\iota}\eta\mu$	-	-	$\acute{\epsilon}\omega$
— $\delta\acute{\iota}\delta\omega\mu$	-	-	$\delta\acute{o}\omega$
— $\delta\acute{\epsilon}\acute{\iota}\kappa\nu\mu$	-	-	$\Delta\epsilon\acute{\iota}\kappa\Omega$
— $\kappa\omicron\rho\acute{\epsilon}\nu\nu\mu$	-	-	$\text{KOPE}\Omega$.

Problem. To what roots can $\pi\acute{\iota}\pi\lambda\eta\mu$, $\phi\acute{\eta}\mu$, $\gamma\nu\tilde{\omega}\mu$, $\delta\tilde{\upsilon}\mu$ be referred ? and what are the forms in μ , which may be deduced from $\pi\rho\acute{\alpha}\omega$, $\sigma\tau\acute{\alpha}\omega$, $\pi\tau\acute{\alpha}\omega$, and the forms in $\nu\mu$ from $\text{'A}\Gamma\Omega$ and $\Sigma\text{KE}\Delta\Lambda\Omega$?

(9) The following are to be observed as peculiar personal terminations for this conjugation :

pres. 1st. pers. sing. μ , 2d. pers. ς , 3d. pers. $\sigma\iota$ (ν)
imperat. 2d. pers. sing. $\theta\iota$,
imperf. and aor. 2., 1st. pers. sing. ν .

(10) The lengthened characteristic vowel is retained before the personal terminations in the singular of all the three tenses of the active, and also in the dual and plural of the aor. 2. with the exception of $\tau\acute{\iota}\theta\eta\mu$, $\acute{\iota}\eta\mu$ and $\delta\acute{\iota}\delta\omega\mu$, which in the dual and plural of the aor. 2. retain the short radical vowel. The passive and middle throughout take only the short vowel before the termination.

(11) The remaining modes of the conjugation μ are formed in the following manner :

(a) The conjunctive has the ending $\tilde{\omega}$, pass. $\tilde{\omega}\mu\alpha\iota$, into which the short radical vowel is always dissolved, as already appears from the circumflex

on this termination, and is further proved more clearly by the inflection, wherein the radical vowels ϵ and α undergo contraction with η of the conjunctive termination into $\tilde{\eta}$, the radical vowel \omicron , on the contrary, with η of the conjunctive termination into $\tilde{\omega}$; *e. g.* $\acute{\iota}\sigma\tau\tilde{\omega}$, $\tilde{\eta}\varsigma$, $\tilde{\eta}$, &c. (from $\acute{\iota}\sigma\tau\eta\mu\iota$), $\delta\acute{\iota}\delta\tilde{\omega}$, $\tilde{\omega}\varsigma$, $\tilde{\omega}$ (from $\delta\acute{\iota}\delta\omega\mu\iota$).

(b) The optative has the termination $\eta\nu$, pass. $\mu\eta\nu$ preceded by an ι , which is united with the short characteristic vowel into a diphthong, so as to form the terminations $\acute{\epsilon}\iota\eta\nu$, $\acute{\alpha}\iota\eta\nu$, $\acute{\omicron}\iota\eta\nu$, pass. $\acute{\epsilon}\acute{\iota}\mu\eta\nu$, $\acute{\alpha}\acute{\iota}\mu\eta\nu$, $\acute{\omicron}\acute{\iota}\mu\eta\nu$ according to the difference of the characteristic vowel.

Note 2. Verbs in $\nu\mu\iota$ generally borrow the conj. and opt. of the form $\acute{\upsilon}\omega$. The few instances, wherein these verbs also form the given modes after the peculiar manner of the conjugation $\mu\iota$, are noticed below in the notes.

(c) The imperative has the termination $\eth\iota$ following a short characteristic vowel; *e. g.* $\acute{\iota}\sigma\tau\acute{\alpha}\eth\iota$ $\delta\acute{\iota}\delta\omicron\eth\iota$.

(d) The infinitive has the termination $\nu\alpha\iota$, which in the pres. is preceded by a short characteristic vowel, in the aor. 2. by a long sound, namely η for α , $\epsilon\iota$ for ϵ , and $\omicron\upsilon$ for \omicron , *e. g.* $\tau\acute{\iota}\eth\acute{\nu}\alpha\iota$, aor. 2. $\eth\acute{\epsilon}\acute{\iota}\nu\alpha\iota$. — $\acute{\iota}\sigma\tau\acute{\alpha}\nu\alpha\iota$, aor. 2. $\sigma\tau\tilde{\eta}\nu\alpha\iota$. — $\delta\acute{\iota}\delta\acute{\omicron}\nu\alpha\iota$, aor. 2. $\delta\omicron\tilde{\upsilon}\nu\alpha\iota$.

(e) The masc. participle ends in ς , preceded by the long sounds $\epsilon\iota$, $\bar{\alpha}$, $\omicron\upsilon$, and $\bar{\upsilon}$; *e. g.* $\tau\acute{\iota}\eth\acute{\epsilon}\acute{\iota}\varsigma$, $\acute{\iota}\sigma\tau\acute{\alpha}\varsigma$, $\delta\acute{\iota}\delta\omicron\acute{\upsilon}\varsigma$, $\delta\epsilon\iota\kappa\tilde{\nu}\acute{\upsilon}\varsigma$.

(12) All the other tenses are formed regularly from the simple radical form. The following cases appear as examples of deviation.

(a) An aor. 1. of $\tau\acute{\iota}\eth\eta\mu\iota$, $\acute{\iota}\eta\mu\iota$, and $\delta\acute{\iota}\delta\omega\mu\iota$, is formed

with the termination *κα*, thus ἔθηκα, ἤκα, ἔδωκα. These forms, however, are usual only in the indicative, and their resemblance to the perf. probably occasioned the change of the radical sound before the perfect termination in the two verbs τίθημι and ἵημι, whose perf. are τέθεικα and εἵκα, pass. τέθειμαι and εἵμαι.

(b) In the aor. and fut. pass. these verbs retain throughout the short characteristic vowel, thus ἐτέθην, ἐστάθην, ἐδόθην, &c. On the contrary, in the perf. and plusqpf. pass. this takes place only in ἵστημι and δίδωμι, e. g. ἵσταμαι, δέδομαι.

§ 79.

PARADIGMS OF THE CONJUGATION IN μι.

Active.

(ΘΕΩ)	(ΣΤΑΩ)	(ΔΟΩ)	(ΔΕΙΚΩ)
Pres. I put.	I place.	I give.	I show.
S. τίθημι	ἵστημι	δίδωμι	δείκνυμι
τίθης	ἵστης	δίδως	δείκνυς
τίθησι (ν)	ἵστησι (ν)	δίδωσι (ν)	δείκνυσι
D. —	—	—	—
τίθετον	ἵστατον	δίδοτον	δείκνυτον
τίθετον	ἵστατον	δίδοτον	δείκνυτον
P. τίθεμεν	ἵσταμεν	δίδομεν	δείκνυμεν
τίθετε	ἵστατε	δίδοτε	δείκνυτε
τιθέασι, τιθεῖ- σι (ν)	ιστάσι (ν)	διδόασι, διδοῦ- σι (ν)	δεικνύασι, δεικ- νύσι (ν)

Conj.

S. τιθῶ	ιστῶ	διδῶ	δεικνύω,
τιθῆς	ιστῆς	διδῶς	δεικνύης, &c.
τιθῇ	ιστῇ	διδῷ	

D.

—	—	—	
τιθῆτον	ιστῆτον	διδῶτον	
τιθῆτον	ιστῆτον	διδῶτον	

P.

τιθῶμεν	ιστῶμεν	διδῶμεν	
τιθῆτε	ιστῆτε	διδῶτε	
τιθῶσι (ν)	ιστῶσι (ν)	διδῶσι (ν)	

Opt.

S. τιθείην	ισταίην	διδοίην	δεικνύοιμι, &c.
τιθείης	ισταίης	διδούης	
τιδείη	ισταίη	διδοίη	

D.

—	—	—	
τιδείητον, or	ισταίητον, or	διδοίητον, or	
τιθείτον	ισταίτον	διδούτον	
τιδείητην, or	ισταίητην, or	διδοίητην, or	
τιδείτην	ισταίτην	διδοίτην	

P.

τιδείημεν, or	ισταίημεν, or	διδοίημεν, or	
τιδείμεν	ισταίμεν	διδοίμεν	
τιδείητε, or	ισταίητε, or	διδοίητε, or	
τιδείτε	ισταίτε	διδοίτε	
τιδείησαν, or	ισταίησαν, or	διδοίησαν, or	
τιδείεν	ισταίεν	διδοίεν	

Imper.

S. (τίθει) or	(ἵσταθι) or	(δίδοθι) or	(δείκνυθι) or
τίθει	ἵστα	δίδου	δείκνυ
τιθέτω	ιστάτω	διδότω	δεικνύτω
D. τίθετον	ἵστατον	δίδοτον	δείκνυτον
τιθέτων	ιστάτων	διδότων	δεικνύτων
P. τίθετε	ἵστατε	δίδοτε	δείκνυτε
τιθέτωσαν, or	ιστάτωσαν or	διδότωσαν or	δεικνύτωσαν or
τιθέντων.	ιστάντων	διδόντων	δεικνύντων
Infin. τιθέναι	ιστάναι	διδόναι	δεικνύναι
Part. τιθείς, εἶσα,	ιστάς, ἄσα, ἄν	διδούς, οὔσα,	δεικνύς, ὕσα, ὕν
έν		όν	

PARADIGMS OF THE CONJUGATION IN μι. 271

	Gen. ἐντος	Gen. ἀντος	Gen. ὄντος	Gen. ὕντος
Impf.				
S.	ἐτίθην and ἐτίθουν (ἐτίθης) and ἐτίθεις (ἐτίθη) and ἐτίθει	ἴστην ἴστης ἴστη	ἐδίδων and ἐδίδουν (ἐδίδως) and ἐδίδους (ἐδίδω) and ἐδίδου	ἐδείκνυν and ἐδείκνυνον ἐδείκνυς and ἐδείκνυες ἐδείκνυ and ἐδείκνυε
D.	—	—	—	—
	ἐτίθετον ἐτιθέτην	ἴσταν ἱσάντην	ἐδίδοτον ἐδιδότην	ἐδείκνυτον ἐδεικνύτην
P.	ἐτίθεμεν ἐτίθετε ἐτίθεσαν.	ἴστανμεν ἴσταντε ἴστανσαν.	ἐδίδομεν ἐδίδοτε ἐδίδοσαν.	ἐδείκνυμεν ἐδείκνυτε ἐδείκνυσαν.
Aor. 2.				
S.	ἔθην ἔθης ἔθη	ἔστην ἔστης ἔστη	ἔδων ἔδως ἔδω	
D.	—	—	—	
	ἔθετον ἔθέτην	ἔστητον ἔστήτην	ἔδοτον ἔδότην	
P.	ἔθεμεν ἔθετε ἔθεσαν	ἔστημεν ἔστητε ἔστησαν	ἔδομεν ἔδοτε ἔδοσαν	
Conj.				
S.	θῶ, θῆς, θῆ, &c.	στώ, στῆς, στῆ, &c.	δῶ, δῶς, δῶ, &c.	
Opt.				
S.	θείην, &c. as in the present	σταίην, &c. as in the present	δοίην, &c. as in the present	
Imper.	(θέτι) θέε, θέ- τω, &c.	στήθι, στήτω, &c.	(δόθι) δόε, δό- τω, &c.	
Infin.	θεῖναι	στήναι	δοῦναι	
Part.	θείς, θεῖσα, θέν	στάς, στάσα, σάν	δούς, δοῦσα, δόν	
Gen.	θέντος	Gen. σάντος	Gen. δόντος.	

Fut. 1.	θήσω	στήσω	δώσω	δείξω
Aor. 1.	ἔθηκα	ἔστησα	ἔδωκα	ἔδειξα
Perf.	τέθεικα	ἔστηκα	δέδωκα	δέδειχα
Plsqpf.	ἔτεθείκειν	εἰστήκειν or ἔστήκειν	ἔδεδώκειν.	ἔδεδείχεν.

Passive.

Pres.				
Ind. S.	τίθεμαι	ἵσταμαι	δίδομαι	δείκνυμαι
	τίθεσαι or τίθη	ἵστασαι or ἵστα	δίδοσαι	δείκνυσαι
	τίθεται	ἵσταται	δίδοται	δείκνυται
D.	τιθέμεθον	ιστάμεθον	διδόμεθον	δεικνύμεθον
	τίθεσθον	ἵστασθον	δίδοσθον	δείκνυσθον
	τίθεσθον	ἵστασθον	δίδοσθον	δείκνυσθον
P.	τιθέμεθα	ιστάμεθα	διδόμεθα	δεικνύμεθα
	τίθεσθε	ἵστασθε	δίδοσθε	δείκνυσθε
	τίθενται	ἵστανται	δίδονται	δείκνυνται
Conj.				
S.	τιθῶμαι	ιστῶμαι	διδῶμαι	δεικνύωμαι
	τιθῇ	ιστῇ	διδῷ	δεικνύῃ, &c.
	τιθῇται, &c.	ιστῇται, &c.	διδῷται, &c.	
Opt.				
S.	τιθείμην	ισταίμην	διδοίμην	δεικνύοιμην, &c.
	τιθεῖω	ἵσταιω	διδοῖω	
	τιθεῖτο, &c.	ἵσταιτο, &c.	δίδοιτο, &c.	
Imper.				
S.	τίθεσο or τίθου	ἵστασο or ἵστω	δίδοσο or δίδου	δείκνυσσο
	τιθέσθω, &c.	ιστάσθω, &c.	διδόσθω, &c.	δεικνύσθω, &c.
Infin.	τιθέσθαι	ἵστασθαι	δίδοσθαι	δείκνυσθαι
Part.	τιθέμενος, η, ον.	ιστάμενος, η, ον.	διδόμενος, η, ον.	δεικνυμενος, η, ον.
Impf.				
S.	ἐτιθέμην	ιστάμην	ἐδιδόμην	ἐδεικνύμην
	(ἐτίθεσο) or ἐτίθου	(ἵστασο) or ἵστω	(ἐδίδοσο) or ἐδίδου	ἐδείκνυσσο
	ἐτίθετο	ἵστατο	ἐδίδοτο	ἐδείκνυτο

D. ἐτιθέμεθον	ιστάμεθον	ἐδιδόμεθον	ἐδείκνυμεθον
ἐτίθεσθον	ἴστασθον	ἐδίδοσθον	ἐδείκνυσθον
ἐτιθέσθην	ιστάσθην	ἐδιδόσθην	ἐδείκνυσθην
P. ἐτιθέμεθα	ιστάμεθα	ἐδιδόμεθα	ἐδείκνυμεθα
ἐτίθεσθε	ἴστασθε	ἐδίδοσθε	ἐδείκνυσθε
ἐτίθεντο	ἴσταντο	ἐδίδοντο	ἐδείκνυντο
Perf. τέθειμαι	ἔσταμαι	δέδομαι	δέδειγμαι
Plsqpf. ἐτεθείμην	ἐστάμην	ἐδεδόμην	ἐδεδείγμην
Aor. 1. ἐτέθην *	ἑστάθην	ἐδόθην	ἐδείχθην
Fut. 1. τεθήσομαι	σταθήσομαι	δοθήσομαι	δειχθήσομαι.

Middle.

Aor. 2.

Ind. S. ἐθέμην	*ἐστάμην †	ἐδόμην	Wanting.
(ἔθεσο) or	*ἔστασο, &c.	(ἔδοσο) or	
ἔθου		ἔδου	
ἔθετο		ἔδοτο, &c.	

D. ἐθέμεθον
ἔθεσθον
ἐθέσθην

P. ἐθέμεθα
ἔθεσθε
ἔθεντο

Conj. θῶμαι *σῶμαι δῶμαι
θῆ *σθῆ δῶ
θήται, &c. *σθήται, &c. δῶται, &c.

Opt. θείμην *σταίμην δοίμην
θεῖο *σταῖο δοῖο
θεῖτο, &c. *σταῖτο, &c. δοῖτο, &c.

Imper. (θέσο) or θοῦ *στάσο or στῶ (δόσο) or δοῦ
θέσθω, &c. *στάσθω, &c. δόσθω, &c.

Infin. θέσθαι *στάσθαι δόσθαι

Partic. θέμενος *στάμενος δόμενος

Fut. 1. θήσομαι στήσομαι δώσομαι δείξομαι

Aor. 1. ἐθηκάμην ἐστησάμην ἐδωκάμην ἐδειξάμην.

* On the form ἐτέθην, see § 15: D. Exception 1.

† The forms not in use of this aor. 2. mid. of ἵστημι, are placed here merely as paradigms for other verbs which possess such forms.

OBSERVATIONS.

I. Variation of forms in the conjugation μ .

Although the conjugation μ predominates in the formation of the verbs above adduced, yet collateral forms are also found according to the conjugation ω , namely in the following cases :

(1) Verbs in $\nu\mu$ possess even in the 1st pers. pres. the form $\acute{\iota}\omega$ besides $\nu\mu$, and the two are interchanged almost through all the forms.

(2) In verbs in $\eta\mu$, having the radical vowel ϵ , and in verbs in $\omega\mu$ and $\nu\mu$ the singular of the imperf. act. is generally formed according to the conjugation ω , the second and third person indeed occurring almost exclusively in this form, while in the first person the two forms are interchanged with each other. On the contrary in the verb $\acute{\iota}\sigma\tau\eta\mu$ collateral forms of the imperf. $\acute{\iota}\sigma\tau\omega\nu$, $\acute{\iota}\sigma\tau\alpha\varsigma$, $\acute{\iota}\sigma\tau\alpha$, belonging to the conjugation ω , occur with the Ionians alone.

(3) In the pres. the first person of the three first of these verbs is almost invariably found with the termination μ alone, but in the other persons, particularly the 2d and 3d sing., collateral forms according to the conjugation ω are in $\tau\acute{\iota}\theta\eta\mu$ not unusual even to the Attics, in $\delta\acute{\iota}\delta\omega\mu$ on the contrary $\delta\acute{\iota}\delta\omicron\iota\varsigma$ for $\delta\acute{\iota}\delta\omega\varsigma$ and $\delta\acute{\iota}\delta\omicron\iota$ for $\delta\acute{\iota}\delta\omega\sigma\iota$ belong only to the Ionians. Of $\acute{\iota}\sigma\tau\eta\mu$ such collateral forms are not found.

(4) Also the conj. and optat. pass. and mid. of verbs in $\eta\mu$ (root $\epsilon\omega$) and $\omega\mu$ have a collateral

form according to the conjugation ω , wherein the characteristic vowels ϵ and \omicron are entirely lost, and the accent proves that no contraction must be assumed; *e.g.* $\tauίθωμαι$, $\tauιθοίμην$, — $δίδωμαι$, $διδοίμην$. In verbs in $\eta\mu$, whose characteristic vowel is α , this form of the conj. and optat. does not occur, but an accentuation at least appears in the optat. which corresponds to those given forms; *e.g.* $ίσταίμην$, $ίσταιο$, $ίσταιτο$ for $ίσταῖο$, $ίσταῖτο$.

(5) Of verbs in $\nu\mu$ we have above adduced only the usual form of the conj. and optat., borrowed from the conjugation ω . Nevertheless individual traces occur here also of a peculiar formation according to the conjugation μ , particularly a pass. opt. in $\bar{\upsilon}\muην$ (for $\upsilonίμην$), 3d pers. $\bar{\upsilon}το$ and conj. in $\bar{\upsilon}μαι$, 3d pers. $\bar{\upsilon}ται$, *e.g.* $διασκεδάννυται$, Plat. Phædon. p. 94. (ed. Heindorf), $δαίνυτο$, Hom. Il. xxiv. 665., $πήγνυτο$, Plat. Phædon. p. 264. Much more rare are the examples of similar formations in the active for an opt. in $\bar{\upsilon}ην$ (for $\upsilonίην$), and a conj., in which ν absorbs the succeeding η of the termination, as in $διασκεδαννῦσι$ (for $διασκεδαννύη$) Plat. Phædon. p. 95, $ἐκδῦμεν$ (for $ἐκδυῖμεν$) Hom. Il. xvi. 99, $φῦη$ (as opt. of $ἐφυν$) Theocr. Id. xv. 94.

(6) No verb, besides those above adduced, thoroughly admits of a formation in μ , but many which belong to the conjugation ω in the present, have single forms according to the conjugation μ . This is chiefly the case with the aor. 2. which often follows the analogy of verbs in μ , particularly in verbs in $\acute{\upsilon}\omega$, $\acute{\alpha}\omega$ and $\acute{\omicron}\omega$; *e.g.* $\acute{\epsilon}\phiυν$ and $\acute{\epsilon}\δυν$,

aor. 2. to φύω and δύω—ἐβην and ἐφθην, aor. 2. to βαίνω and φθάνω (old roots βάω and φθάω)—ἐβίων and ἐγνων, aor. 2. to βιώω and γιγνώσκω (root γνῶω).

II. Differences of the Dialects.

(1) In the verb ἵστημι the Dorians invariably use *a* instead of *η* and therefore form ἵστα̃μι, ἵστα̃ς &c.

(2) Instead of the termination *σι* of the 3d pers. sing. the Dorians say *τι*, *e. g.* τίθητι, ἵστα̃τι, δίδωτι, δείκνυ̃τι.

(3) In the 3d pers. plur. pres. act. the Dorians adopt the termination *ντι* preceded by a short characteristic vowel, thus τιθέν̃τι, διδόν̃τι, δεικνύν̃τι for τιθέασι, &c. In Ionic the form ἱστέασι is used for ἱσῑάσι.

(4) For ἐτίθην, as imperf. of τίθημι, the Ionians say ἐτίθεα.

(5) Instead of the termination *σαν* in the 3d pers. plur. of the historical tenses the Dorians and Epic writers use a simple *ν*, which is appended to the short radical vowel; *e. g.* ἐτίθεν, ἔθεν, ἑσῑ̃ν, ἔδον, ἔφυν for ἐτίθεσαν, ἔθεσαν, ἑσῑ̃σαν, ἔδοσαν, ἑφῑ̃σαν.

(6) The lengthening of the termination of historical tenses into *σκον*, which was remarked in the conjugation *ω*, takes place also here, chiefly in the Ionic dialect; *e. g.* ἵστασκον (for ἵστην), σῑάσκον (for ἑσῑ̃ν), τίθεσκον (for ἐτίθην), θέσκον (for ἔθην), δόσκον (for ἔδων) &c.

(7) As the conj. is formed in this conjugation by contraction, the Ionians again resolve it,

adopting however ϵ instead of the radical sound α and ω instead of \omicron ; thus $\tau\iota\theta\acute{\epsilon}\omega$, $\iota\sigma\tau\acute{\epsilon}\omega$, $\delta\iota\delta\acute{\omega}\omega$ for $\tau\iota\theta\tilde{\omega}$, $\iota\sigma\tau\tilde{\omega}$, $\delta\iota\delta\tilde{\omega}$.—This resolved form is proper also to the Epic writers, but with these it further experiences a twofold change, namely,

(a) The characteristic vowel is lengthened before the termination. In this case ϵ before ω always changes into $\epsilon\iota$, but before η , it is lengthened into η , if α be the primitive sound of the verb, and if the primitive sound be ϵ , partly into $\epsilon\iota$, partly into η ; *e. g.*

Conj. aor. 2.	Attic.	Ionic.	Epic.
	$\theta\tilde{\omega}$	$\theta\acute{\epsilon}\omega$	$\theta\acute{\epsilon}\iota\omega$.
	$\theta\tilde{\eta}\varsigma$	$\theta\acute{\epsilon}\eta\varsigma$	$\theta\epsilon\iota\eta\varsigma$ or $\theta\acute{\eta}\eta\varsigma$.
	$\sigma\tau\tilde{\omega}$	$\sigma\tau\acute{\epsilon}\omega$	$\sigma\tau\acute{\epsilon}\iota\omega$.
	$\sigma\tau\tilde{\eta}\varsigma$	$\sigma\tau\acute{\epsilon}\eta\varsigma$	$\sigma\tau\acute{\eta}\eta\varsigma$.
	$\delta\tilde{\omega}$	$\delta\acute{\omega}\omega$	$\delta\acute{\omega}\omega$.
	$\delta\tilde{\omega}\varsigma$	$\delta\acute{\omega}\omega\varsigma$	$\delta\acute{\omega}\eta\varsigma$.

(b) Moreover the long modal vowel is shortened; *e. g.* $\theta\acute{\epsilon}\iota\omicron\mu\epsilon\nu$ for $\theta\tilde{\omega}\mu\epsilon\nu$, $\sigma\acute{\tau}\eta\epsilon\tau\omicron\nu$ for $\sigma\tau\acute{\eta}\tau\omicron\nu$, $\delta\acute{\omega}\omicron\mu\epsilon\nu$ for $\delta\tilde{\omega}\mu\epsilon\nu$.

(8) In the older language the inf. has the terminations $\mu\epsilon\nu$ and $\mu\epsilon\nu\alpha\iota$, before which the short characteristic vowel is always retained, except in the inf. aor. 2. of verbs in $\nu\mu\iota$ and of those in $\eta\mu\iota$, whose primitive sound is α ; *e. g.*

$\tau\iota\theta\acute{\epsilon}\mu\epsilon\nu$	and $\tau\iota\theta\acute{\epsilon}\mu\epsilon\nu\alpha\iota$	for $\tau\iota\theta\acute{\epsilon}\nu\alpha\iota$
$\theta\acute{\epsilon}\mu\epsilon\nu$	and $\theta\acute{\epsilon}\mu\epsilon\nu\alpha\iota$	— $\theta\acute{\epsilon}\acute{\iota}\nu\alpha\iota$
$\iota\sigma\tau\acute{\alpha}\mu\epsilon\nu$	and $\iota\sigma\tau\acute{\alpha}\mu\epsilon\nu\alpha\iota$	— $\iota\sigma\tau\acute{\alpha}\nu\alpha\iota$
$\sigma\tau\acute{\eta}\mu\epsilon\nu$	and $\sigma\tau\acute{\eta}\mu\epsilon\nu\alpha\iota$	— $\sigma\tau\acute{\eta}\eta\nu\alpha\iota$
$\delta\iota\delta\acute{\omicron}\mu\epsilon\nu$	and $\delta\iota\delta\acute{\omicron}\mu\epsilon\nu\alpha\iota$	— $\delta\iota\delta\acute{\omicron}\nu\alpha\iota$

δόμην and δόμεναι for δοῦναι
 δεικνύμεν and δεικνύμεναι — δεικνύναι
 δῦμεν and δῦμεναι — δύναι.

(9) With the Ionians the 3d pers. plur. pass. changes *ν* before the terminations *ται* and *το* into *α*, in which case a preceding *α* is converted into *ε*; *e. g.* τιθέσται for τίθενται—ιστέσται and ιστέατο for ἴστανται and ἴσταντο—διδόσται for δίδονται—ἐδεικνύατο for ἐδείκνυντο.

(10) The Epic dialect in compliance with the exigency of verse sometimes retains the long vowel before those terminations, where otherwise it ought always to be shortened; *e. g.* τιθήμεναι and τιθήμενος for τιθέμεναι and τιθέμενος—δίδωσι and διδοῦναι for δίδοσι and διδόναι.

Note. Differences of dialect with respect to personal terminations occur in the conjugation *μι*, the same as in the conjugation *ω*, and therefore their enumeration is not repeated here. Comp. §. 75.

III. Accents. On the position and change of the accent the same rules obtain for this conjugation as for the conjugation *ω*. Only with respect to the imperat. aor. 2. mid., which is always circumflexed in the simple form, it is to be observed, that the accent recedes, when a dissyllabic preposition is appended to the simple root; *e. g.* θοῦ, ἐνθοῦ, κατάθου.—On the contrary the accent always recedes in the dual and plural, if only a monosyllabic preposition is appended; *e. g.* ἐνθεςθε, κατάθεςθε.

§ 80.

SOME DEFECTIVE VERBS IN μι.

(1) ἵημι (ἔω), I send, throw.

This verb has almost entirely the same inflexion and changes as τιθήμι. When the short radical vowel ε appears pure in the historical tenses and receives the augment, it changes into ει. The use of this simple verb is as rare as its derivative compounds are of frequent occurrence, *e. g.* ἀνίημι, ἀφίημι, ἐφίημι, μεδίημι, ξυνίημι, προίημι, ὑφίημι, &c.

Active.

pres. indic. ἵημι, ἵης, &c. 3 pl. ἰᾶσι (ν) or ἰέσι (ν).

conj. ἰῶ. opt. ἰέην. imperat. (ἰέθι) ἴει. inf. ἵεναι.

partic. ἰείς.

imperf. (ἵην) ἵουνν, or ἵειν, 2d pers. ἴεις and ἵης, 3 pl. ἴεσαν.

perf. ἔικα. plusqpf. ἔικειν.

fut. ἥσω. aor. 1. ἦκα, ep. ἔηκα.

aor. 2. ind. (ην not in use in the sing.) plur. ἔμεν, ἔτε, ἔσαν or with the augment εἶμεν, εἶτε, εἶσαν.

conj. ῶ. opt. εἶην, plur. by contraction εἶμεν, εἶτε, εἶεν. imperf. (ἔθι) ἔς. infin. εἶναι. partic. εἷς.

Passive.

pres. ἵεμαι. imperf. ἰέμην.

perf. εἶμαι. plusqpf. εἶμην.

aor. 1. ἔθην or with the augment εἶθην.

Middle.

fut. ἥσομαι.

aor. 1. ἠκάμην

aor. 2. ἔμην, usually with the augment εἶμην. conj.
ῶμαι. imperat. οὔ. infin. ἔσθαι. partic. ἔμενος.

Note. In reference to the variation of forms, as also to the differences of dialects and change of the accent the very same observations apply to this verb, as to τίθημι (comp. the obs. to § 79). It must further be observed as peculiar to ἵημι: (1) that besides the usual fut. an additional form ἔσω exists, to which is formed an aor. 1. ἔσα. Yet this collateral form is found only in the compound ἀνίημι and even there confined to the Epic dialect; so ἀνέσει, Hom. Od. xviii. 265.—ἀνεσαν, Il. xxi. 537.—ἀνέσαντες, Il. xiii. 657.—(2) Some forms of this verb are deduced from a radical form ἴω, particularly in the Ionic dialect; e. g. ξύνιον, 3 pl. imperf. act. ἀνίει for ἀνίησι, μεμετιμένος, as partic. perf. act.

(2) εἰμί (ἔω) I am. εἶμι (ἴω) I go.

Pres. I am. I go.

Indic.

S. εἰμί εἶμι
(εἶς) εἶ (εἶς) or εἶ
ἐστί (ν) εἶσι (ν)

D. — —
ἐστόν ἴτον
ἐστόν ἴτον

P. ἐσμέν ἴμεν
ἐστέ ἴτε
εἰσί (ν) ἴασι (ν)

Conj.

S. ὦ ἴω
ῆς ἴης
ῆ, &c. ἴη, &c.

Opt.

S. εἶην ἴοιμι or
εἶης ἴοίην, &c.
εἶη

D. — —
εἶητον
εἶήτην

P. εἶημεν or
εἶμεν
εἶητε or
εἴτε
(εἶσαν)

or εἶεν

Imperat.	ἴσθι *	ἴθι
	ἔστω	ἴτω
D.	ἔστων	ἴτων
	ἔστων	ἴτων
P.	ἔσσε	ἴτε
	ἔστωσαν ὅτ' ἔστων	ἴτωσαν ὅτ' ἰόντων
Infinit.	εἶναι	ἰέναι
Particip.	ὢν, οὔσα, ὄν	ἰών, ἰούσα, ἰόν
	Gen. ὄντος	Gen. ἰόντος
Imperf.	ἦν †	ἦεν, ion. ἦῖα, att. ἦα
	(ἦς) or ἦσθα	ἦεις and ἦειςθα
	(ἦ) or ἦν	ἦει and ἦεν
D.	—	—
	ἦτον ὅτ' ἦστων	ἦιτον, ἦτον
	ἦτην ὅτ' ἦστην	ἦίτην, ἦτην
P.	ἦμεν	ἦιμεν, ἦμεν
	ἦτε ὅτ' ἦσσε	ἦειτε, ἦτε
	ἦσαν	ἦεσαν
Fut.	ἔσομαι	
	ἔσῃ ὅτ' ἔσει	
	ἔσεται generally	
	ἔσται, &c.	

OBSERVATIONS.

I. To εἰμί, I am.

(1) In the indicat. pres. the following forms belonging to dialects are to be observed:

sing. εἰμί (dor.), ἔσσι (dor. and ep.), ἐντί (dor.)

* Besides this, Epic writers have a middle form ἔσο and ἔσσο.

† Besides ἦμην, which however exists only in the first person.

plur. *εἰμέν* (ion.), and *εἰμέν* (poet.) 3 pers. *ἔασι* (v) (ep.), *ἐντί* and *ἔοντι* (dor.)

(2) The conj. forms in Ionic *ἔω*, *ἔης* &c., in Epic also the lengthened *εἴω* &c.

(3) The opt. has the Ionic collateral form *ἔοιμι* &c.

(4) In the imperat. the collateral form *όντων* of the 3d pers. plur. is very rare, the Ionians form it *έόντων*.

(5) The infin. has in Epic the collateral forms *ἔμεναι* and *ἔμμεναι*, *ἔμεν* and *ἔμμεν*, in Doric *ἦμεν* or *ἦμες*, *εἶμεν* or *εἶμες*.

(6) The Ionic and Epic participle is *έών*, *έούσα*, *έόν*. A rare collateral form of the feminine is the Doric *έασσα*.

(7) The greatest variation occurs in the sing. of the imperf. whose different forms we shall here class together, particularly in so far as they pertain to the Epic language. Such as do not belong thereto, are particularly designated.

Sing.

1st pers. *ἔα*, *ἦα*, *έον*, *έσκον*

2d pers. *έησθα*, *ἦσθα*, *έας* (Ion.)

3d pers. *έην*, *ἦην*, *ἦεν*, *έσκε* (ἦς Dor.)

Of the plur. only *έσαν* as collateral form to *ἦσαν* requires observation.

(8) The Epic fut. doubles the *σ* according to the exigency of verse.

(9) On the liability of this verb to inclination we have treated above (§. 12. 2.), where at the

same time also (§. 12. 3. c.) the exceptions have been specified.

(10) Compounds with prepositions, where the rule admits, receive the accent of the verb upon the preposition; in the inf. and partic. however it remains upon the radical word; *e. g.* συνεῖναι, συνών.—Other cases, wherein the accent is retained by the verb, occur in the imperf. as *e. g.* συνῆν (originally συνέην), and in the fut. *e. g.* ἐξέσται (properly ἐξέσεται.)

II. To εἶμι, I go.

(1) Besides the adduced forms this verb possesses a pres. and imperf. mid.: ἴεμαι, ἴεμην, which are made use of in the intensive signification *to haste*. The fut. εἶσομαι and aor. εἰσάμην belong to the Epic dialect.

(2) εἶμι, although a pres. in respect to form, is however commonly used itself in the signification of the fut.

(3) An Epic collateral form of the 2d pers. sing. pres. is εἶσθα.—Also εἶη as 3d pers. sing. opt. belongs to the Epic dialect.—Epic collateral forms of the infin. are ἴμεναι and ἴμεν.

(4) This verb also exhibits the most remarkable copiousness in the imperf., whose various forms, as used by the Epic writers, are here classed together:

Sing. 1st pers. ἦια, ἦιον.

2d pers. ἦῖς, and ἴεις

3d pers. ἦε(ν), ἦε(ν), ἴε(ν)

Dual. 3d pers. ἴτην

Plur. 1st pers. ἡόμεν

3d pers. ἡῖον, ἡῖσαν, ἴσαν.

§ 81.

VERBAL ADJECTIVES.

(1) Verbal adjectives which are derived from and belong to verbs, deserve a place here. They form two classes, one terminating in τός, τή, τόν, and the other in τέος, τέα, τέον.

(2) Both these terminations are appended immediately to the root of the verb, yet in certain cases, when the root ends with a consonant, such alterations must be adopted, as are required by the τ. At the same time also a change of the vowel often occurs and not unfrequently a σ is inserted.

(3) In all such changes the verbal adjective agrees with the aor. 1. pass., and hence it admits of the most correct formation from this tense, namely, by cutting off the augment and the termination θην, by changing the aspirate at the end of the root into the *tenuis* and then by appending the terminations τός and τέος. Herein may be compared the 3d pers. sing. perf. pass., which in most cases affords a correct guide to the formation of these adjectives; *e. g.*

λέγω	(λέλεκται)	ἐλέχθην	—	λεκτός λεκτέος
στρέφω	(ἔστραπται)	ἐστρέφθην	—	στρεπτός στρεπτέος
φιλέω	(πεφίληται)	ἐφιλήθην	—	φιλητός
παύω	(πέπανται)	ἐπαύσθην	—	παυστός παυστέος
χράω	(κέχρηται)	ἐχρήσθην	—	χρηστός χρηστέος
αἰρέω	(ἤρηται)	ἤρεθην	—	αἰρετός αἰρετέος
πνέω	(πέπνυται)	ἐπνεύσθην	—	πνευστός.

(4) In respect to signification the two forms are accurately distinguished; adjectives in *τός* express either a finished action, *e. g.* *λεκτός*, *said*, or more frequently a mere *possibility*, *e. g.* *αἰρετός*, *that can be taken, capable of being taken*. On the contrary verbals in *τέος* always imply the idea of *necessity*; *e. g.* *αἰρετέον*, *that must be taken, capiendum*.

Irregular and defective conjugation.

§ 82.

CAUSE OF ANOMALY.

(1) Anomaly arises in conjugation, when the root of a verb is changed by the addition of one or more letters or by the transposition of the letters which compose it.

(2) The root receives additions very frequently and in a variety of ways; hence arise a great number of irregular verbs, which cannot be formed correctly, unless besides the present the pure and unchanged radical form be known.

(3) To facilitate the ascertainment of the radical form, we here give a synopsis of the changes by which the usual present is formed from the simple root. In it we distinguish whether the simple root terminates in a vowel or in a consonant.

A. Changes of verbal roots terminating in a vowel.

(1) The present is formed by annexing *ν* to the radical form; *e. g.* from the roots *φθα*, *πι*, *τι*, *δν*, the pres. *φθάνω*, *πίνω*, *τίνω*, *δύνω*, fut. *φθάσω*, *πιούμαι*, *τίσω*, *δύσω*.—If *α* or *ε* be the characteristic of the simple root, it usually changes into *αι* or *ει* on the annexation of *ν*; *e. g.* from the roots *βα*, *φα*, *κτε*, *τε*, the pres. *βαίνω*, *φαίνω*, *κτείνω*, *τείνω*.

Note 1. More rarely *ι* is appended to *α* of the root without the accession of *ν*, as in *κλαίω*, *καίω* from the roots, *κλα*, *κα*.

(2) The present is formed from the simple radical form by annexing the termination *νννμι*, *e. g.* pres. *κεράννυμι*, *σβέννυμι*, *τίννυμι*, from the roots *κερα*, *σβε*, *τι*.

Note 2. Herein the characteristic vowel *ο* changes into *ω*; *e. g.* *ζώννυμι* from the *ζο*.—Also *ε* is sometimes changed into *ι*, *e. g.* *κτίννυμι* from the root *κτε*.

(3) The present is formed from the simple root by annexing *σκ*. In this case the short vowels *α*

and *ο* are usually changed into *η* and *ω*, frequently also a reduplication is prefixed to the root, as in verbs in *μι*, *e. g.* from the roots *θνα*, *βρω*, *τρο*, *γνο*, the pres. *θνήσκω*, *βρώσκω*, *τιτρώσκω*, *γιγνώσκω*.

Note 3. In polysyllabic roots *α* remains unchanged; *e. g.* *γηράσκω*, *ιδάσκομαι* from the roots *γηρα*, *ιλα*. But *ε* is usually changed into *ι*; *e. g.* *στερίσκω* from the root *στερε*, on the contrary *ἀρέσκω* from *ἀρε*.

B. Changes of verbal roots terminating in a consonant.

(1) In monosyllabic roots the short vowel is usually lengthened, *α* being changed into *η*, *ε* and *ι* into *ει*, *υ* into *ευ*; *e. g.* from the roots *τακ*, *σπερ*, *λιπ*, *φυγ*, the pres. *τήκω*, *σπείρω*, *λείπω*, *φεύγω*, aor. 2., *ἐτάκην*, *ἐσπάρην*, *ἔλιπον*, *ἔφυγον*.

(2) *λ* at the end of the root is doubled; *e. g.* from the roots *βαλ*, *ἀγγελ*, the pres. *βάλλω*, *ἀγγέλλω*, aor. *ἔβαλον*, *ἤγγειλα*.

(3) *ε* or *α* is appended to the root, in order that the tenses may be formed with the greater facility and harmony; *e. g.* from the roots *μαχ*, *μαθ*, *αὔξ*, pres. *μάχομαι*, *μανθάνω*, *αὔξάνω*, fut. *μαχέσομαι*, *μαθήσομαι*, *αὔξήσω*.

Note 4. Of this kind of change in the root the following cases are to be distinguished: (1) most frequently a radical form lengthened by the annexation of *ε* or *α* is simply to be presupposed for the formation of the fut. and of the derivative tenses of those verbs, which without this appendage would necessarily have forms either inharmonious or easy to be confounded with others; *e. g.* from *μάχομαι* the regular fut. would be *μάξομαι*, and consequently would resemble the fut. of *μάσσω* (I knead); hence the lengthened form *μαχέσομαι* or *μαχήσομαι*. From *αὔξω* the fut. would be *αὔξω*, or, by rejecting *σ*, *αὔξω* (like the pres.); hence *αὔξήσω*. The root *ἀμάρτω* would have fut. *ἀμάρτσω*, *ἀμάρσω*, indistinct and inharmonious, wherefore *ἀμαρτήσω*. In

the pres. this appendage does not appear, but either the pure root (as in μάχομαι), or a different kind of prolongation (as in αὐξάνω and ἀμαρτάνω). (2) The ε is annexed in the pres. and retained in the imperf., but vanishes in the derivative forms; *e. g.* ὠθέω, fut. ὦσω, ῥιπτέω, fut. ῥίψω. This peculiarity appears most frequently with the Ionians and Epic writers, who also deduce the remaining tenses from such lengthened forms of the present; *e. g.* ὠθέω, fut. ὠθήσω—πιεζέω for πιέζω—βαλλέω for βάλλω, and the like. (3) In this manner the poets often from monosyllabic roots form new verbs, in which ε of the root changes into ο or ω; *e. g.* φορέω (from φέρω), νωμάω (from νέμω) &c.

(4) ν is annexed to the root; *e. g.* from the roots τεμ, δακ pres. τέμνω, δάκνω, aor. 2. ἔτεμον, ἐδάκην.

(5) The syllable αν is annexed to the root; *e. g.* from the roots ἀμαρτ, αὐξ, αἰσθ, pres. ἀμαρτάνω, αὐξάνω, αἰσθάνομαι, aor. 2. ἤμαρτον, ἠῦξον, ἠσθόμην.—Many monosyllabic roots, having a short vowel and ending with a mute, on annexing the syllable αν insert an additional ν before the mute of the simple root. This changes before a P sound into μ, and before a K sound in γ; *e. g.* from the roots λιπ, λαβ, τυχ, μαθ, ἀδ, pres. λιμπάνω, λαμβάνω, τυγχάνω, μανθάνω, ἀνδάνω, aor. 2. ἔλιπον, ἔλαβον, ἔτυχον, ἔμαθον, ἔαδον.

(6) The termination ννμι is annexed to the root; *e. g.* from the roots ἀγ, δεικ, ὀμ, pres. ἄγννμι, δείκννμι, ὀμννμι.

(7) As a poetic prolongation of the simple root must be observed the annexation of θ together with such a connective vowel, as is required by the sound of the root, generally with α; *e. g.* εἰκάθω, διωκάθω, ἀγερέθω, φθινύθω for εἴκω, διώκω, ἀγείρω, φθίνω.

(8) Anomaly is also frequently occasioned by the simple transposition of the letters of one and the same root, whereon no further rules admit of being laid down ; *e. g.* βαλ, aor. 2. ἔβαλον, perf. βέβληκα (from βλα), περθ, perf. πέπορθα, aor. 2. ἔπορθον (from περθ), θαν, aor. 2. ἔθانون, perf. τέθνηκα (from θνα).

§ 83.

DEFECTIVE VERBS.

(1) From anomalous verbs must be distinguished the defectives, of which a considerable number occur in the Greek language. These exhibit no deviation in the formation of tenses, like the anomalous verbs, but are characterised by the following peculiarities :

(2) From the great copiousness of the Greek language, from the diversity of its dialects, of which several attained a high cultivation and were established in written productions, and from the particular attention continually bestowed by the Greeks in general upon the harmony and improvement of their language, it could not fail to happen that a multitude of old forms gradually declined in use and were at length entirely supplanted by others of more modern date. Thus the simplest form, the present of many verbs, has become obsolete, and is no longer to be met with in the writings of the Greeks ; while individual forms,

chiefly for the narrative tense, the aorist, are still in use.

(3) Every such relic of an old verb is now associated with the more modern present form, to which it belongs in signification, although the two frequently possess no resemblance to each other. Thus we say, *e. g.* to the present αἶρέω belongs the aorist εἶλον, although it is impossible for the latter form to be deduced in any way from the former, but the two are allied together solely by the common signification, *to take away*. The same is the case with respect to ἐλεύσομαι and ἦλθον, both associated with the present ἔρχομαι, and to others enumerated in the following catalogue.



§ 84.

CATALOGUE OF IRREGULAR AND DEFECTIVE VERBS.

Observations on the following Catalogue.

(1) The forms distinguished by capitals are all obsolete roots, which are requisite for the deduction of irregular forms still in use, but must no longer be used themselves.

(2) To avoid unnecessary prolixity the extant forms of an irregular verb are often not completely enumerated. These however are merely forms which continue in the analogy, and consequently

can be formed easily and regularly, and the omission is always indicated by &c. Thus *e. g.* in αἰνέω after assigning the fut. αἰνέσω, the aor. ἤνεσα can be formed at once, and therefore has not been received into the catalogue.

(3) Where the signification is not specifically given, the natural one, such as is clear from the signification of the present, must be understood to remain.

(4) Forms which are usual only with the poets and in the older language, are designated by an * at the beginning.

A.

* Ἀάω, *I hurt*, of which aor. ἥασα or ἤσα in the act. 3d sing. pres. ἁᾶται, aor. ἥασθην, in the pass. and aor. ἥασάμην in the mid., are alone used. [Each α is used long or short, according to the exigency of the verse.]

Ἀγείρω, *I assemble*, fut. and aor. regular; pf. with the Attic reduplication ἀγηγήροκα, 3 plur. plusqpf. pass. * ἀγήγήρατο, 3 plur. aor. 2. mid. * ἠγέροντο, besides its partic. * ἀγρόμενος (both with a passive signification).

Ἀγαμαι, *I admire*, pres. and imperf. as ἴσταμαι, fut. ἀγάσομαι, aor. ἠγάσθην and ἠγασάμην.

Ἀγνυμι, *I break*, from ἈΓΩ, fut. ἄξω, aor. ἔαξα, (with the syllab. augm.), Ep. also ἤξα, pf. 2. ἔαγα (with an intransit. signification, *I am broken*), aor. 2. pass. ἔαγην.

*'Αγω, *I lead*, fut. ἄξω, &c. aor. 2. ἡγαγον, inf. ἀγαγεῖν, aor. 2. mid. ἡγαγόμεν (with the Att. redupl.), pf. ἦχα, Dor. ἀγήοχα.

*'Αείρω, *I raise up*, used only in the partic. αἰείρων, pass. αἰερόμενος, part. aor. 1. act. αἰείρας, mid. αἰεράμενος, aor. 1. pass. 3 pers. sing. αἴρθη, 3 plur. ἄερθεν, partic. αἴρθεις.—Plusqpf. pass. 3 pers. ἄωρτο. All its remaining forms are deduced from αἶρω.

*'ΑΕΩ, inf. ἀῆναι or ἀημέναι, *to blow*, retains the long characteristic vowel also in the dual. and plur., as well as in the pass., pres. pass. ἄημαι.—Aor. 1. ἄεσα, inf. ἀέσαι, *to sleep*.

Αἰνέω, *I praise*, fut. αἰνέσω, &c.—perf. pass. ἦννμαι, but aor. 1. P. ἦνέσθην (see § 77. Obs. 2. b.).

Αἰρέω, *I take*, fut. αἰρήσω.—Perf. ἦρηκα. Ionic ἀραίρηκα, perf. pass, ἦρημαι. aor. 1. pass. ἦρέσθην. The aor. 2. is borrowed from the obsolete root ἔλω, and makes εἶλον, inf. εἰλεῖν, for the act. εἰλόμην. inf. εἰλόσθαι for the mid.

Αἶρω, *I raise*, fut. ἄρω, &c.

Αἰσθάνομαι, *I feel*, fut. αἰσθήσομαι, &c.—aor. 2. ἦσθόμην, perf. ἦσθημαι.

*'Ακαχμένος, *pointed*, partic. perf. pass. from an unusual root, which may be ἈΚΑΖΩ or ἈΚΩ, according as a reduplication is assumed or not in ἀκαχμένος.

*'ΑΚΑΧΩ, *I afflict*, aor. 2. ἦκαχον, aor. 1. ἡκάχησα or ἀκάχησα.—Mid. aor. 2. ἡκαχόμεν or ἀκαχόμεν. Perf. ἀκάχημαι and ἀκήχεται, 3 plur. ἀκηχέδαται for ἀκήχονται. Plusqpf. 3 plur. ἀκαχίατο for ἀκάχηντο.

- * 'Αλεείνω, *I avoid*, to which the Epic forms of the aor. 1. mid. are ἡλεύατο or ἀλεύατο, partic. ἀλευάμενος, inf. ἀλέασθαι and ἀλεύασθαι deduced from a root 'ΑΛΕ without σ.
- 'Αλέξω, *I avert*, fut. ἀλέξήσω, and from 'ΑΛΕΚΩ, aor. mid. ἀλέξασθαι. From the syncopised form ΑΛΚΩ, and by reduplication, are formed the Epic aor. 2. ἀλαλκεῖν, &c.
- 'Αλθαίνω, *I heal*, fut. ἀλθήσω. aor. mid. * ἀλθόμεν, with an intransit. signification.
- 'Αλίσκομαι *, *I am caught*, from 'ΑΛΟΩ fut. ἀλώσομαι, aor. 2, ἐάλων and ἦλων (the former more Attic), inf. ἀλῶναι, conj. ἀλῶ, ῶς, &c. opt. ἀλοίην, part. ἀλούς. perf. ἐάλωκα and ἦλωκα. The active forms also have only a passive signification.
- * 'Αλιταίνω, *I sin*, fut. ἀλιτήσω, aor. 2. ἦλιτον, aor. 2. mid. ἡλιτόμεν. Also ἀλιτήμενος, as part. pres. mid. from an accessory form ἀλίτημαι.
- 'Αλλομαι, *I spring*, fut. ἀλοῦμαι, aor. 1. ἡλάμεν, aor. 2. ἡλόμεν. Ep. in the 2 and 3 pers. syncopised and without aspiration * ἄλσο, ἄλτο.
- * 'Αλύσκω, *I shun*, fut. ἀλύξω, aor. ἦλυξα.
- 'Αμαρτάνω, *I err, fail*, fut. ἀμαρτήσομαι, pf. ἡμάρτηκα, aor. ἤμαρτον.
- 'Αμβλίσκω, *I miscarry*, fut. ἀμβλώσω, &c. from 'ΑΜΒΛΟΩ.
- 'Αμπέχω and ἀμπισχνοῦμαι, see under Ἐχω.
- * 'Αμπλακίσκω, *I err, miss*, fut. ἀμπλακήσω, aor. ἡμπλακον. inf. ἀμπλακεῖν.
- 'Αμφιέννυμι, *I dress*, 'ΑΜΦΙΕΩ, fut. ἀμφιέσω, Att. ἀμφιῶ, aor. ἡμφίεσα, pf. ἡμφίεσμαι, ἀμφιεῖμαι.

Ἀναλίσκω, *I consume, spend*, forms from ἀναλόω fut. ἀναλώσω, aor. ἀνάλωσα, pf. ἀνάλωκα, all un-augmented with the Attics; but in Ionic also with the augment, ἡνάλωκα, or ἀνήλωκα.

Ἀνδάνω, *I please*, imperf. ἦνδανον and εἶνδανον, Ep. also εἶνδανον, aor. 2. ἔαδον, Ep. also ἄδον, besides the 3 pers. εὐᾶδε, inf. ἀδεῖν, pf. ἔαδα and ἔαδα, fut. ἀδήσω.

*Ἀνήνοθεν, 3 pers. sing. perf. 2. to denote a finished action, *gushes forth, rises up*, to be derived from ἈΝΘΩ, allied to ἀνθέω, *I flower* (according to Buttman, Lexilog. p. 266 foll.).

Ἀνοίγω or ἀνοίγνυμι, see Οἶγω.

*Ἀνωγα, an old perfect form of uncertain derivation, and with a present signification, *I command, commission*, also syncopised 1 pers. plur. ἄνωγμεν, imperat. ἄνωχθι, besides ἡνώγεα as a plusqpf.—Hence a new pres. ἀνώγω, impf. ἡνωγον and ἡνώγεον. fut. ἀνώξω, aor. ἡνωξα.

*Ἀπηύρων, as 1 pers. sing. and 3 pers. plur. impf. with also an aor. signification, *I took away*, 2 pers. ἀπηύρας, 3 pers. ἀπηύρα, from an assumed radical form ἀπανράω, of which, however, nothing occurs besides the enumerated forms. To it ἀπούρας belongs as a partic., on account of similar signification, although their connection does not admit of being clearly pointed out.

*Ἀπαφισκω, *I deceive* aor. 2. ἥπαφον, inf. ἀπαφεῖν, fut. ἀπαφήσω.

* The active of this verb never occurs, but is invariably substituted by αἰρέω.

Ἀπεχθάνομαι, *I am hated*, fut. ἀπεχθήσομαι, perf. ἀπήχθημαι, aor. ἀπηχδόμην.

Ἀραρίσκω, *I fit*, aor. 2. ἤραρον, fut. ἄρσω, aor. 1. ἤρσα, ἠρσάμην. The perf. 2. ἄρᾱρα, or ἄρηρα, has an intransitive signification, as also the pf. pass. ἀρήρεμαι.

Ἀρέσκω, *I make favourable or pleasing*; also intransit. *I please*, fut. ἀρέσω, &c. perf. pass. ἤρεσμαι, aor. pass. ἠρέσθην.

ἌρΩ, radical form to ἀραρίσκω and ἀρέσκω, also to αἶρω.

Ἀυξάνω, *I increase*, aor. 2. ἠύξον, fut. αὐξήσω, aor. 1. ἠύξησα, pf. ἠύξηκα, perf. pass. ἠύξημαι, aor. ἠύξθην—αὐξήσομαι as fut. pass. *I shall grow*.

Ἄχθομαι, *I am vexed*, fut. ἀχθήσομαι, aor. ἠχθέσθην.

* ἈΧΩ, radical form to ἄχυνμαι and ἈΚΑΧΩ, which see.

B.

Βαίνω, *I go*, primitive form ΒΑΩ, by reduplicat. βιβάω, βίβημι, or, by the insertion of σκ, βάσκω, fut. βήσομαι, pf. βέβηκα, aor. 2. ἔβην, conj. βῶ, opt. βαίην, imperat. βῆθι *, inf. βῆναι, part. βάς, βᾶσα, βάν—some compounds take a transitive signification, and therefore form also the passive forms pf. βέβαμαι, aor. ἐβάσθην. In the Ionic dialect the simple verb is also used in the transitive sense, *to lead, bring*, and the fut. βήσω, aor. ἔβησα, stand exclusively in this signification. The following accessory forms from the dialects

* In composition also shortened, e. g. καράβά.

must also be observed : (1) of the pres. 3 pers. βιβᾶ, partic. βιβῶν, βιβῶσα, formed from βιβᾶω, and βιβᾶς, from βίβημι.—(2) of the aor. 2. 3 dual. βάτην, besides βήτην, 3 plur. ἔβαν, besides ἔβησαν, conj. βῶ, lengthened into βέω and βείω, plur. βείομεν (see § 75. I. 3. h).—(3) of the perf. the syncopised accessory forms, 1 plur. βέβαμεν, 3 plur. βεβάασι, 3 plur. plusqpf. βέβασαν, part. pf. βεβαώς, βεβανῖα, contr. βεβώς, βεβῶσα (see § 75. I. 1. b).—All these forms belong to the poets, and particularly to the Epic poets, with whom an aor. mid. βήσετο and an imperat. βήσεο also occur (comp. § 75, I. 1. d).

Βάλλω, *I throw*, fut. βαλῶ, Ion. and with later writers βαλλήσω, aor. 2. ἔβαλον, by transposition of the radical letters pf. βέβληκα, pf. pass. βέβλημαι, aor. 1. ἐβλήθην, aor. 2. mid. ἐβαλόμην.—also in Epic are formed from an assumed form ΒΑΗΜΙ, βλήτην as a 3 dual. imperf. or aor. 2. act. and ἔβλητο as a 3 sing. aor. 2. mid. with a pass. signification, besides the inf. βλήσθαι, part. βλήμενος, opt. βλείμην, βλεῖο.—Epic writers also form βεβολήατο as a 3 plur. plusqpf. pass., and βεβολημένος as a partic. pf. pass., from an accessory form ΒΟΛΕΩ.

* ΒΑΠΕΩ, usual pres. βαρύνω, *I load*, from the old radical form comes the Epic partic. perf. βεβαρηώς (comp. § 75. I. 1. b).

Βαστάζω, *I bear*, fut. βαστάσω, &c. adopts in the passive the other mode of formation according to the characteristic γ; e. g. aor. 1. ἐβαστάχθην (see § 69. Note 5.)

Βάσκω, ΒΑΩ, ΒΙΒΗΜΙ, see Βαίνω.

Βιβρώσκω, *I eat*, from ΒΡΟΩ, fut. βρώσω and βρώσομαι, &c. aor. 2. ἔβρων.

Βιόω, *I live*, fut. βιώσομαι, aor. 1. ἐβίωσα, besides aor. 2. ἐβίων, of which the remaining modes are chiefly used, conj. βιώ, βίως, &c., opt. βιώην, imperat. βιώθι, inf. βιώναι, part. βιούς.

Βλαστάνω, *I sprout*, fut. βλαστήσω, &c. aor. 2. ἔβλαστον.

ΒΛΗΜΙ and ΒΟΛΕΩ, see Βάλλω.

Βόσκω, *I feed*, fut. βοσκήσω, &c.

Βούλομαι, *I will*, impf. ἐβουλόμην and ἡβουλόμην, fut. βουλήσομαι, pf. βεβούλημαι, aor. ἐβουλήθην and ἡβουλήθην (see § 66. d).

ΒΡΟΩ, see Βιβρώσκω.

Γ.

Γαμέω, *I marry*, fut. γαμέσω, Att. γαμῶ, also γαμήσω, perf. γεγάμηκα, aor. ἔγημα, inf. γῆμαι, fut. mid. γαμοῦμαι, aor. mid. ἔγημάμην from the root ΓΑΜΩ.

* Γέγωνα, a form for the perfect similar to ἄνωγα, used also in the signification of the imperfect and aorist, *I cried aloud*; part. γεγωνώς, inf. γεγωνεῖν and γεγωνέμεν. Also a new imperf. ἐγεγώνεον contr. from ἐγεγώνεον.

ΓΕΝΩ, the obsolete root of γείνομαι (purely poet.) and γίνομαι or γίγνομαι, which transitively signifies, *I beget*; intransitively, *I am born, arise, become*. The transitive signification, however, belongs only to the aor. ἐγεινάμην, *I beget*. All

the remaining forms in use, fut. γενήσομαι, aor. ἐγενόμην, pf. γέγονα and γεγέννημαι, have the intransitive signification alone. In Epic and with the poets, perf. γέγαα, 3 plur. γεγάασι, 1 plur. γέγαμεν, inf. γεγάμεν, part. γεγαώς, γεγανῖα, contr. γεγώς, γεγῶσα, which forms are all to be deduced from the simple root ΓΕ, and by change of sound ΓΑ.

Γηδέω, *I rejoice*, fut. γηδήσω, &c. perf. 2. γέγηθα in the signification of the present.

Γινώσκω (Att. besides γινώσκω), *I know*, root ΓΝΩ, fut. γνώσομαι, perf. ἔγνωκα, pf. pass. ἔγνωσμαι, aor. pass. ἐγνώσθην. The aor. 2. formed according to the conjug. μι, ἔγνω, plur. ἔγνωμεν, &c., inf. γνῶναι, imperat. γνῶθι, γνώτω, &c., opt. γνοίην, part. γνούς.

Δ.

Δαῖναι, see ΔΑΩ.

Δάκνω, *I bite*, from ΔΗΚΩ, fut. δήξομαι, perf. δέδηχα, &c. aor. ἔδακον.

Δαμάω, *I tame*, simple root ΔΑΜΩ, whence aor. 2. ἰδάμον, conj. δαμῶ, lengthened δαμέω, δαμείω, by transposition of the letters of the root, pf. δέδμηκα, pass. δέδμημαι, aor. 1. pass. ἰδήθη.

Δαρδάνω, *I sleep*, fut. δαρδήσομαι, pf. δεδάρδηκα, aor. ἔδαρδον, by transposition ἔδραδον, and with a passive form but an active signification, ἰδάρδην.

*ΔΑΩ, primitive to διδάσκω, *I teach*, from which with an active signification only aor. 2. ἔδαιον

or δέδαον. The most usual forms are the aor. 2. pass. ἐδάην, (I was taught) *learnt*, inf. δαῖναι, conj. δαίω (by an Ep. prolongation for δαῶ), fut. δαήσομαι. The passive signification belongs also to the perf. δεδάηκα, δέδαα, δεδάημαι.—Of the mid. the Epic inf. δεδάασθαι, (*to become acquainted with,*) *inquire into, investigate*, is alone extant.

Δεῖ, see Δέω.

Δεῖδω, see Δίω.

Δείκνυμι, *I show*, fut. δέλζω, &c. The Ionians form the derivative forms without ι, thus δέζω, ἔδεξα, &c. The Epic form of the perf. pass. δεῖδεγμαι, is irregular.

Δέμω, *I build*, aor. ἔδειμα, perf. δέδμηκα by transposition of the radical letters, to be distinguished from the like forms of the verb δαμάω.

Δέρκω, usually δέρομαι, *I see*, perf. δέδορκα with a present signification, aor. ἔδρακον (for ἔδαρκον), also ἐδράκην and ἐδέρχθην all with an active signification.

Δέχομαι, *I receive*, fut. δέξομαι, &c. The Epic forms of the aor. 2. without a connective vowel ἐδέγμην, 3d. pers. δέκτο and ἔδεκτο, imperat. δέξο, inf. δέχθαι, part. δέγμενος are to be observed.

Δέω, *I bind*, fut. δήσω, aor. ἔδησα, pf. δέδεκα, perf. pass. δέδεμαι, aor. ἐδέσθην (see § 77. Obs. 2. b.), the fut. 3. δεδήσομαι has the signification of the simple fut. pass.

Δέω, *I want, am deficient*, pass. δέομαι, *I have need of, beg*, fut. δεήσω, &c. In general the act. occurs only as an impersonal, pres. δεῖ, conj. δέη, opt.

δέοι, Inf. δέιν, part. δέον, impf. ἔδει, aor. ἐδέησε, fut. δεήσει.

ΔΗΚΩ, see Δάκνω.

Διδάσκω, *I teach*, fut. διδάζω, aor. ἐδίδαξα, pf. δεδάχα, &c.

Διδράσκω, *I run away*, usually occurring only in compounds, borrows from the root ΔΠΑΩ fut. δρᾶσμαι, perf. δέδρακα, aor. ἔδραν, ᾱς, ᾱ, &c. conj. δρῶ, ᾱς, ᾱ, &c., opt. δραίην, imperat. δρᾶθι, inf. δρᾶναι, part. δράς, (all formed according to the Conjugation μι).

Δίζημαι, *I seek*, retains the long characteristic vowel in the passive form contrary to the analogy of the conjugation μι.

Δίω, *I fear, fly*, δίομαι, *I scare, terrify*, both in use only with Epic writers. Hence are deduced the pf. δέδια, *I fear*, in Epic also δείδια, pl. without a connecting vowel δείδιμεν, δείδιτε, δειδιάσι, imperat. δείδιθι, inf. δεδιέναι, Ep. δειδίμεν, part. δεδιώς, gen. ότος and ῶτος, plusqmpperf. 3 plur. ἐδείδισαν. —The common language has the pres. δίδω, fut. δέισομαι, aor. ἔδαισα. Ep. ἔδδαισα, pf. δέδοικα with a present signification.

Δοκέω, *I appear, seem*, from ΔΟΚΩ, fut. δόξω, &c. pf. with a passive form δέδογμαι, *have appeared*. The regular formation δοκήσω, &c. is more rare.

ΔΠΑΩ, see Διδράσκω.

Δύναμαι, *I am able*, 2d. pers. δύνασαι (not δύνῃ), impf. ἡδυνάμην (see § 66. 2. d.) conjugated like ἵσταμαι. fut. δυνήσομαι, aor. δυνήσῃην and ἐδυνάσθην, pf. δεδύνημαι.

Δύω, *I cover*, fut. δύσω, aor. ἔδυσα, aor. pass. ἐδύσθην.

The pf. δέδυκα and the aor. 2. ἔδυν, inf. δύναι, Ep. δύμεναι, part. δύς have, like the mid., whose forms are regular, the signification: *to immerse one's self, to inwrap one's self*.

E.

Ἐγείρω, *I wake*, regular in most of its forms, pf. ἐγήγερκα (with the Att. redupl.)—The mid. ἐγείρομαι, *I awake*, syncopises the aor. 2. ἡγρόμην (for ἡγερόμην), inf. ἐγρέσθαι.—To this mid. the perf. 2. ἐγρήγορα (for ἐγήγορα) belongs in signification, besides the Ep. accessory forms ἐγρήγορθε and ἐγρηγόρθασι (as 2d. and 3d. pers. plur.) and the inf. ἐγρηγόρθαι.

Ἐδω, *I eat*, used in this form only with the Ep. writers and Ionians, besides the pf. ἔδηδα (with the Att. redupl.) and the fut. ἔδομαι (for ἐδοῦμαι, see § 73. 2. a.).—Prose writers make use of ἐσθίω, as a pres., and deduce to it forms from ἔδω, EΔΕΩ: pf. ἐδηδόκα, [ἤδεκα, by change of vowel ἤδοκα, with the Att. redupl. ἐδήδοκα], pf. pass. ἐδήδεσμαι, Ep. also ἐδήδομαι, aor. pass. ἠδέσθην. As aor. 2. act. ἔφαγον, inf. φαγεῖν.

Ἐζομαι, *I sit*, fut. ἐδοῦμαι.

Ἐθέλω and θέλω, *I am willing*, fut. ἐθελήσω, θελήσω, &c.

Ἐβω, *I am wont*, only with Ep. writers, together with the pf. 2. εἴωθα, Ionic ἔωθα, in the same signification.

ΕΙΔΩ, an obsolete form with the signification, *I*

see, perceive, in Epic yet used as a passive, εἶδομαι, *I am seen, appear, seem*, besides the aor. εἰσάμην or εἰσάμην.—The primitive form is ἰΔΩ, aor. 2. εἶδον, Ep. also without augm. ἴδον, conj. ἴδω, opt. ἴδοιμι, imper. ἴδε, inf. ἰδεῖν, part. ἰδών, aor. 2. mid. εἰδόμην, ἰδόμην in the same signification.—The pf. οἶδα (*I have perceived or seen into*) *I know*, which belongs thereto, is anomalous in formation and conjugation. Its forms therefore are here completely enumerated.

Sing.

οἶδα

(οἶδας only Ion.), οἶσθα (for οἶδασθα, see § 75. III.

2.)

οἶδε

Dual

ἴστον (borrowed from a collateral form ἴδα, consequently instead of ἴδατον, by syncope ἴδτον)

ἴστον

Plural

ἴσμεν (for ἴδαμεν, by syncope ἴδμεν, which form is yet much used by the Ionians).

ἴστε

ἴσασι (for ἴδασι, where the change of δ into σ can only be explained as proceeding from an endeavour to assimilate this form to the remaining ones of the dual and plural, which all have σ instead of δ). The forms οἶδαμεν, οἶδατε, &c. are found only with the Ionians and later writers.

Conj. εἶδω, opt. εἰδείην, imperat. ἴσθι, ἴστω (for ἴδθι), inf. εἰδέναι, Ep. Ion. ἰδμέναι, part. εἰδώς, ὤϊα, ὅς.

Plusqmpf. ᾔδειν, Ep. ᾗδεα, Att. also ᾗδη (formed from the root εἶδ with an augment, as in εἰκαζω, see § 67. 2. c.), 2d. pers. ᾗδεις and ᾗδειςθα, also ᾗδησθα, 3d. pers. ᾗδει, Ep. ᾗδεε and ᾗδεεν, dual ᾗδειτον or ᾗστον, 3d. pers. ᾗδείτην or ᾗστην, plur. ᾗδαιμεν or ᾗσμεν, ᾗδείτε or ᾗστε, ᾗδεσαν or ᾗσαν.—Epic collateral forms of this plusqmpf. are 1st. pers. ᾗείδιν, 2d. pers. ᾗείδεις or ᾗείδης, 3d. pers. ᾗείδει, ᾗείδη or ᾗείδε.—As fut. to οἶδα stands εἴσομαι, *I shall know*.

Εἴκω, *I am like*, besides the fut. εἴξω usual only in the older language. The common language has the perf. 2. ἔοικα, Ion. οἶκα, 1st. plur. εοίκαμεν and εοιγμεν in the present signification, partic. εοικώς, Ion. οίκώς, Att. εἰκώς (which is always used by the Attics for the signification, *probable, reasonable*, while εοικώς in Attic only signifies *similar*), plusqmpf. ἐώκειν.—Epic collateral forms without a connecting vowel are ἔϊκτον and ἔϊκτην, as 3d. pers. dual perf. and plusqmpf., and ἥϊκτο or ἔϊκτο as 3d. sing. plusqmpf. with a passive form.

*Εἴλω and εἰλέω. Att. εἰλέω, *I press*, fut. εἰλήσω, &c., Epic writers adopt forms from the root 'ΕΛΩ, as aor. ἔλσα, inf. ἔλσαι or ἐέλσαι, part. ἔλσας, perf. pass. ἔελμαι, aor. 2. pass. ἐάλην or ἐάλην, and as 3d. pers. sing. plusqmpf. pass. ἐόλητο.

Εἵμαρται, see MEIPOMAI.

Εἰπεῖν, *to say*, used only as an aor., indic. εἶπον, conj. εἶπω, opt. εἴποιμι, imperat. εἰπέ, in the plur. besides εἴπετε also ἔσπετε, part. εἰπών. Besides these also an aor. 1. εἶπα, particularly usual in the imperat. εἶπον, εἰπάτω, &c.

Εἶρω, *I say*, as a pres. only in Epic, fut. ἐρέω, Att. ἐρῶ, pf. εἶρηκα, pf. pass. εἶρημαι, fut. εἰρήσομαι (with a middle form and a passive signification), aor. pass. εἰρήσῃν Ion., ἐρήσῃν Att., inf. ῥησῆναι, part. ῥηθεῖς, fut. ῥηθήσομαι from a root PEΩ.

Εἶρω, *I connect together*, perf. pass. ἔεσμαι, plus-qmpf. ἐέσμεν.

Εἴωθα, see Εἶω.

Ἐλαύνω and ἐλάω, *I drive*, fut. ἐλάσω, Att. ἐλῶ, ἐλᾶς, ἐλᾷ, &c., inf. ἐλᾶν, aor. ἤλασα, pf. ἐλήλακα, pf. pass. ἐλήλαμαι, 3d. plur. Ep. ἐληλάδαται for ἐλήλανται, aor. pass. ἤλάσῃν.

ἘΛΕΥΘΩ, ἘΛΥΘΩ, ΕΛΘΩ, see Ἐρχομαι.

*Ἐλπομαι, *I hope*, pf. ἔολπα, pls-qmpf. ὥλπειν (comp. § 67. note 2.)

ἘΛΩ, see Αἰρέω.

ἘΝΕΓΚΩ, ἘΝΕΙΚΩ, see Φέρω.

*Ἐνέπω, also ἐννέπω, *I relate, tell*, aor. 2. ἐνισπον, conj. ἐνίσπω, opt. ἐνίσποιμι, imperat. ἐνισπε, inf. ἐνισπεῖν, fut. ἐνισπήσω and ἐνίψω.—From it must be distinguished ἐνίπτω or ἐνίσσω, *I chide, address harshly*, to which the double form of the aor. 2. ἡνίπαπον and ἐνένιπον (as it is to be read instead of ἐνένιπτον, according to Buttmann in the Lexilog. p. 279—290) belongs.

*Ἐνήνοθε, *is or lies thereon*, an old perfect form

with the signification of the present and aorist, used only in composition, as ἐπενήνοθε and the like formed from an obsolete root ἘΝΘΩ by the insertion of ο, or from ἘΝΕΘΩ by change of the vowel and in both cases with the Attic reduplication (Buttmann, Lexilog. p. 266 foll.).

* Ἐνίπτω, see under Ἐνέπω.

* Ἐννυμι, *I dress*, in the pres. formed regularly like δεικνυμι, takes an augment only in the perf., fut. ἔσω and ἔσσω, aor. ἔσσα, inf. ἔσαι, perf. pass. εἶμαι and in compounds also ἔσμαι, plsqpf. pass. εἶμην, 2d. pers. εἶσο and ἔσσο, 3d. pers. ἔστο and ἔστο (from ἔσμην, ἔέσμην).

* Ἐπαυρεῖν, *to enjoy*, as inf. aor. 2. from the indic. ἐπηῦρον, conj. ἐπαύρω, aor. 2. mid. ἐπηυρόμην, aor. 1. ἐπηυράμην, fut. ἐπαυρήσομαι. The present is ἐπαυρίσκω of rare occurrence.

Ἐπίσταμαι, *I know*, impf. ἠπιστάμην (like ἵσταμαι), fut. ἐπιστήσομαι, aor. ἠπιστήθην.

* Ἐπω, *I am occupied, am about something*, takes ε in prefixing the augment, impf. εἶπον, aor. 2. ἔσπον, conj. σπῶ, inf. σπεῖν (used only in compounds).—The mid. ἔπομαι, *I follow*, is also much used in prose, impf. εἰπόμην, fut. ἔφομαι, aor. 2. ἐσπόμην, conj. σπῶμαι and ἔσπωμαι, opt. σποίμην and ἐσποίμην, imperat. σποῦ, Ep. σπέο, also σπεῖο, inf. σπέσθαι and ἐσπέσθαι, Partic. σπόμενος and ἐσπόμενος. The forms of the modes of this aor. 2. with ε prefixed are peculiar to the poets alone, and can never be used in composition.

Ἐράω, *I love*, has besides the pres. only the impf.

ἤρων with an active form. The remaining tenses have a passive form but are used in an active signification, aor. ἠρώσθην, fut. ἐρασθήσομαι. The pres. ἐρῶμαι alone has also a passive signification.—A poetic collateral form with an active signification is ἔραμαι, aor. ἠρασάμην.

Ἔρω and ἔρδω, see ῥέζω.

Ἔρομαι, *I ask*, occurs in the general language only as aor.: ἠρόμην, ἦρετο, to which the remaining modes must also be added, although the inf. is accented ἐρεσθαι as well as ἐρέσθαι.—Fut. ἐρήσομαι. All deficiency is supplied by ἐρωτάω. The Ionians have instead of it pres. εἶρομαι, impf. εἰρόμην, fut. εἰρήσομαι.

Ἐρῶ, *I go away*. Fut. ἐρήσω, aor. ἠρήσα.

Ἐρυθραίνω also ἐρεύθω, *I make red*, fut. ἐρύθσω, aor. ἠρύθηνα and ἦρευσα, perf. ἠρύθηκα.

*Ἐρύκω, *I keep back*, fut. ἐρύξω, aor. 1. ἔρυξα (rare), usual. aor. 2. ἠρύκακον.

Ἐρχομαι, *I go*, forms from ἘΛΕΥΘΩ fut. ἐλεύσομαι or ἐλευσοῦμαι, aor. 2. ἤλυθον, Att. ἦλθον, Dor. ἦνθον, inf. ἐλθεῖν, imperat. ἐλθέ, &c. perf. ἐλήλυθα, Ep. also εἰλήλουθα.

Ἐσθίω, *I eat*, see ἔδω.

Εὔδω, καθεύδω, *I sleep*, fut. εὐδήσω, καθευδήσω, impf. ἐκάθευδον, more rarely καθεῖνδον and καθεῦδον (see §. 68. Not. 2.)

Εὕρισκω, *I find*, from ἘΥΡΩ, aor. εὔρον, imperat. εὔρέ, fut. εὐρήσω, pf. εὔρηκα, pf. pass. εὔρημαι, aor. pass. εὐρέθην, aor. mid. εὐρόμην and εὐράμην.

Ἐχθομαι, *I am hated*, fut. ἐχθήσομαι, pf. ἤχθημαι.

Ἐχω, *I have*, fut. ἔξω and σχήσω, aor. ἔσχον, inf.

σχεῖν, conj. σχῶ, opt. σχοίην, imperat. σχέ, usual.
 σχές (for σχέσι, according to the conjugation μ), pf. ἔσχηκα.—Pass. pf. ἔσχημαι, aor. ἔσχέθην, fut. σχεθήσομαι.—Mid. fut. ἔξομαι and σχήσομαι, aor. ἐσχόμην.—From the root ΣΧΩ, whence the aor. is borrowed, a new pres. is formed with the prefix ι ἵσχω (*I hold, keep*), to which also the fut. σχήσω belongs in signification.

The following as compounds of ἵχω must be adduced on account of certain irregularities:

(1) ἀνέχομαι, *I endure*, takes a double augment (according to §. 68. not. 3.), impf. ἡνείχόμην, aor. ἡνεσχόμην.

(2) ἀμπέχω, *I wrap up*, impf. ἀμπείχον, fut. ἀμφέξω, aor. ἡμισχον, inf. ἀμισχεῖν.—Mid. ἀμπέχομαι or ἀμισχνοῦμαι (*I have on*), fut. ἀμφέξομαι, aor. ἡμισχόμην*).

(3) ὑποσχοῦμαι, *I promise*, fut. ὑποσχήσομαι, aor. ὑπεσχόμην, imperat., from the passive, ὑποσχεῖσθαι, pf. ὑπέσχημαι.

Ἐψω, *I boil*, fut. ἐψήσω &c. verbal, adj. ἐφθός and ἐψητός, ἐψητέος.

Z.

Ζάω, *I live*, takes in contraction (according to §. 77. Obs. 5) η instead of α , 2d pers. ζῆς, 3d pers. ζῇ &c. inf. ζῆν.—Imperat. ζῆθι (according to the conjugation μ), impf. ἔζων, ἔζης, &c.

* The π stands in these forms, on account of the following χ , instead of ϕ —properly ἀμφέχω, ἡμφισχον (for ἀμφιέχω, ἀμφιέσχον).

Ζεύννυμι, *I join*, fut. ζεύξω, &c. aor. 2. pass. ἐζύγην.
 Ζώννυμι, *I gird*, fut. ζώσω &c. pf. pass. ἐζώσμαι, aor.
 ἐζώσθην.

H.

Ἦμαι, *I sit*, ἦσαι, ἦται or ἦσται, &c. inf. ἦσθαι, imperat. ἦσο, ἦσθω, &c., impf. ἦμην, ἦσο, ἦτο, or ἦστο. In prose the compound κάθηναι, which generally takes the augment in the preposition, is more usual, impf. ἐκαθήμην, and also forms peculiar modes, conj. κάθωμαι, opt. καθοίμην, imperat. κάθησο, also κάθου (for κάθεσο with the σ dropped). As varieties of dialect the collateral forms of the 3d plur. ἦνται and ἦντο are to be observed, which in Ionic are ἔαται, ἔατο and in Epic εἶαται, εἶατο.

Θ.

ΘΑΝΩ, see θνήσκω.

Θάπτω, *I bury*, forms from the root ΘΑΦΩ (comp. §. 15. not. 6.) fut. θάψω, aor. ἔθαψα, pf. τέταφα, pf. pass. τέθαμμαι, aor. 1. pass. ἐθάφθην (see §. 15. D. Exceptions), aor. 2. ἐτάφην and so on.—From this is to be distinguished the obsolete form ΘΑΦΩ, *I am astonished*, from which τέθηπα as a pf. 2. with a present signification (where the second *aspirata* is changed into the *tenuis*) and ἔταφον as an aor. 2. occur in the poets.

Θέω, *I run*, fut. θεύσομαι or θευσούμαι. The remaining tenses are supplied by the forms of τρέχω.

Θιγγάνω, *I touch*, forms from θίγω, fut. θίξω and θίξομαι, aor. ἐθίγον.

Θνήσκω, *I die*, forms from ΘΑΝΩ, aor. ἔθανον, fut. θανούμαι, perf. τέθνηκα (by transposition of the

radical letters), besides the syncopised forms, 1 plur. *τέθναμεν*, 3 plur. *τέθνασι*, opt. *τέθναίην*, imperat. *τέθναδι*, inf. *τεθνάναι*, partic. *τεθνηκώς*, together with *τεθνεώς*, *τεθνηώς*, *τεθνειώς*.—From the pf. is formed a fut. *τεθνήξω* and *τεθνήξομαι*, in frequent use with the Attics.

Θορέω and *ΘΟΡΩ*, see *θρώσκω*.

ΘΡΕΦΩ, see *Τρέφω*.

ΘΡΕΧΩ, see *Τρέχω*.

Θρύπτω, *I bruise*, fut. *θρύψω*, &c. aor. 2. pass. *ἐτρύφην* (see §. 15. not. 6).

**Θρώσκω*, *I spring*, forms from *ΘΟΡΩ* aor. 2. *ἔθορον*, fut. *θοροῦμαι*.

ΘΥΦΩ, see *Τύφω*.

θύω, *I sacrifice*, fut. *θύσω*, &c. aor. 1. pass. *ἐτύθην* (see §. 15. D. Exceptions, 1).

I.

**ΙΔΩ*, see *Εἶδω*.

**Ιζω*, *καθίζω*, *I seat, make to sit*, fut. *ιζήσω*, *καθιζήσω*, or *καθιῶ* (for *καθίσω*, according to §. 73. 2. a) aor. *ἐκάθισα*, &c.

**Ικνέομαι*, more rarely *ἴκω*, *I come*, fut. *ἴξω*, usual. *ἴξομαι*, aor. *ἴξα*, usual. *ἴξον* (according to §. 75. I. 1. d), aor. mid. *ικόμην*, pf. *ἵγμαι*. In prose the compound *ἀφικνέομαι* is alone used.

**Ιλάσκομαι*, *I propitiate, appease*, fut. *ιλάσομαι*, Epic *ιλάσσομαι* (from the root *ιλάομαι* or *ἱλαμαι*, which are still used in single forms with the Epic writers), aor. *ιλασάμην*. Of the active *ιλάω* or *ἱλημι*, *I am propitious*, an imperat. *ἱληθι*, and of the perf. a conj. *ιλήκω*, opt. *ιλήκοιμι*, occur with the Epic writers.

*Ἰπταμαι, see πέτομαι.

K.

*ΚΑΔΩ, a primitive for the derivation of several verbal forms : (1) for καίννμαι, *I am distinguished, excel*, perf. κέκασμαι, plsqpf. ἐκεκάσμην. (2) for κήδω, *I trouble*, fut. κεκαδήσω, aor. 2. inf. κεκαδεῖν, partic. κεκαδών (κεκαδεῖν τινά τινος,) *to trouble one about something*, i. e. *to deprive*, mid. κήδομαι, *I am troubled*, fut. κεκαδήσομαι, pf. κέκηδα with a present signification. (3) for χάζω or χάζομαι, *I give way*, aor. 2. κεκαδόμην, besides the regular ἐχασάμην or ἐχασσάμην.

Καθίζομαι, καθεύδω, κάθηναι, καθίζω, see ἕζομαι, εὐδω, ἤμαι, ἵζω.

Καίννμαι, see ΚΑΔΩ.

Καίω, *I burn*, Att. κάω (with long *a* and without contraction), fut. καύσω, aor. ἔκαυσα, perf. κέκαυκα, pf. pass. κέκαυμαι, aor. 1. pass. ἐκαύθην, aor. 2. pass. ἐκάην. Besides the given form of the aor. 1. must be observed the double Epic form ἔκηα and ἔκεια and the Attic ἔκεα (all formed without σ, see §. 75. I. 1. d), conj. κήω, opt. κήαιμι, imperat. κείον, inf. κῆαι, part. κείας. Also in Epic ἐκηάμην and ἐκειάμην occur in the middle form.

Καλέω, *I call*, fut. καλέσω, Att. καλῶ, aor. ἐκάλεσα. pf. κέκληκα, aor. pass. ἐκλήθην, pf. pass. κέκλημαι, *I am named, am called*, opt. κεκλήμην, κέκληρο, &c. fut. pass. κληθήσομαι and κεκλήσομαι. Mid. in the same signification with the act., fut. καλοῦμαι (for καλέσομαι), aor. ἐκαλεσάμην.

Κάμνω, *I grow weary*, from ΚΑΜΩ, aor. ἔκαμον, fut.

καμοῦμαι. perf. κέκμηκα (by transposition of the radical letters), part. κεκμηκώς, Ep. κεκμηώς.

Κεῖμαι, *I lie*, 2d pers. κεῖσαι &c. conj. κέωμαι, κέη and so on, opt. κεοίμην, imperat. κείσο, inf. κεῖσθαι, part. κείμενος, impf. ἐκείμην, ἔκεισο &c. fut. κείσομαι. Epic and Ionic collateral forms of the 3 plur. pres. are κείαται and κέαται for κεῖνται. In composition with prepositions the accent recedes in the indic. to the preposition, but in the inf. it remains on the root; e. g. κατάκειμαι, but κατακεῖσθαι.

Κεράννυμι, *I mingle*, from κεράω, which is still found in the Epic language, fut. κερᾶσω, Att. κερῶ, aor. ἐκέρᾱσα, Ep. κέρασσα, also ἔκρησα, pf. κέκρᾱκα, pf. pass. κέκρᾱμαι and κεκέρασμαι, aor. pass. ἐκράσθην and ἐκεράσθην.

Κερδαίνω, *I gain*, fut. κερδᾶνῶ and κερδήσω, aor. ἐκέρδηναι, ἐκέρδᾱνα and ἐκέρδησα.

Κήδω, see ΚΑΔΩ.

Κίρνημι, an Epic collateral form of κεράννυμι, which see.

Κιχάνω, *I reach, overtake*, conj. κιχῶ, Ep. κιχείω, opt. κιχείην, inf. κιχῆναι, part. κιχείς, impf. 3 dual. κιχήτην, all formed from ΚΙΧΗΜΙ, fut. κιχήσω and κιχήσομαι, aor. 2. ἔκιχον (see §. 82. B. 5 and 3).

Κίχρημι, see Χράω.

Κλάζω, *I sound*, fut. κλάγξω, aor. 1. ἔγκαγξα, pf. 2. κέκληγα, aor. 2. ἔκλαγον.

Κλαίω, *I weep*, Att. κλάω (with long α, and without contraction), fut. κλαύσομαι or κλανσοῦμαι, aor.

ἐκλανσα, pf. κέκλανκα.—The fut. κλαίῃσω or κλαίῃσω, is more rare.

* Κλύω, *I hear*, imperat. κλῦθι and κέκλῦθι.

Κορέννυμι, *I satisfy*, fut. κορέσω, aor. ἐκόρεσα, pf. κεκόρηκα, perf. pass. κεκόρεσμαι, Ion. and Ep. κεκόρημαι.

* Κορύσσω, *I arm*, perf. pass. κεκόρυθμαι (see § 70. Note 2.).

Κράζω, usual. κεκραῖγα, *I cry*, (see § 70. Note 4.) 1 plur. κέκραγμεν, imperat. κέκραχθι, fut. κεκράξομαι, aor. ἐκραῖγον.

Κρεμάννυμι, *I suspend*, pass. κρεμάννυμαι, *I am suspended*, and as a mid. *I suspend myself*; κρέμαμαι (like ἵσταμαι), *I hang*, to which conj. κρέμωμαι, opt. κρεμαίμην, fut. act. κρεμάσω, Att. κρεμῶ, ᾶς, ᾷ, &c. The aor. pass. ἐκρεμάσθην is common to the pass. mid. and intransit.; but the fut. pass. κρεμασθήσομαι belongs only to κρεμάννυμαι, since κρέμαμαι has a peculiar fut. κρεμήσομαι, *I shall hang, hover*.

Κτείνω, *I kill*, root KTE (see § 82. A. 1.) and by changing the vowel KTA, fut. κτενῶ, Ion. κτανέω, aor. 1. ἐκτεῖνα, aor. 2. ἐκτανον, besides Ep. ἐκταν, ας, α, (formed according to the conjugation μι, as ἔδραν from διδράσκω), 3 plur. ἐκταν for ἐκτασαν, conj. κτῶ, inf. κτάναι, κτάμεναι, κτάμεν, part. κτάς, pf. ἐκτακα, usual. ἐκτονα, aor. 2. pass. ἐκτάδην or ἐκτάνδην, besides the poetic form ἐκτάμην as passive to the aor. 2. ἐκταν,

Κυνέω, *I kiss*, fut. κυνήσομαι or (from ΚΥΩ) κύνσω, aor. ἐκῦσα.

Λ.

Λαγχάνω, *I receive by lot or fate*, root ΛΑΧΩ and ΛΗΧΩ (§ 82. B. 5.), fut. λήξομαι, aor. ἔλαχον, perf. εἴληχα (§ 66. 2. c.), or λέλογχα (as from ΛΕΓΧΩ).

Λαμβάνω, *I take*, root ΛΑΒΩ and ΛΗΒΩ, fut. λήψομαι, aor. ἔλαβον, pf. εἴληφα (§ 66. 2. c.), perf. pass. εἴλημμαι, aor. 1. pass. ἐλήφθην, aor. 2. mid. ἐλάβόμην.—The Ionians form perf. λελάβηκα and (from ΛΑΜΒΩ) fut. λάμψομαι, aor. pass. ἐλάμφθην, pf. pass. λέλαμμαι, aor. mid. ἐλαμψάμην.

Λανθάνω, more rarely λήθω, *I am concealed*, fut. λήσω, aor. ἔλαθον, perf. λέληθα.—Mid. λανθάνομαι, more rarely λήθομαι, *I forget*, fut. λήσομαι, aor. ἐλαθόμην, perf. λέλησμαι.

Λᾱκέω or λάσκω, *I resound*, aor. 2. ἔλακον, fut. λακήσομαι, pf. λέλακα and λέληκα.

Λέγω, (1) *I say*, forms no pf. act. in this signification, but uses instead of it εἶρηκα (see εἶρω), otherwise wholly regular, fut. λέξω, aor. ἔλεξα, perf. pass. λέλεγμαι, aor. 1. pass. ἐλέχθην.—(2) *I gather*, fut. λέξω, &c. perf. εἶλοχα, perf. pass. εἶλεγμαι, aor. 2. pass. ἐλέγην, fut. 2. pass. λέγησομαι.—(3) Middle λέγομαι, *I lay myself down*, fut. λέξομαι, aor. ἐλεξάμην, besides λέκτο (as 3 pers. sing. aor. 2. without a connecting vowel) and λέξεο or λέξο (as imperat., see § 75. I. 1. d.).—Διαλέγομαι, *I converse*, as διειλεγμαι, pf., but διελέχθην in the aor., so that it unites in itself the forms given under 1 and 2.

ΛΗΒΩ, see Λαμβάνω.

Ληθω, see Λανθάνω.

ΛΗΧΩ, see Λαγχάνω.

Λούω, *I wash*. In this verb the Attics almost invariably contract the connecting vowel of the termination with the ου; *e. g.* 3 impf. ἔλου, plur. ἐλοῦμεν, pass. pres. λούμαι, &c. inf. λούσθαι.

M.

* Μαίομαι, see ΜΑΩ.

ΜΑΚΩ, *I bleat*, from this obsolete primitive form there remain only the aor. 2. ἔμακον and the perf. μέμηκα, partic. μεμᾶκυῖα, which are associated with the common pres. μηκάομαι.

Μανθάνω, *I learn*, from ΜΑΘΩ, aor. ἔμαθον, fut. μαθήσομαι, pf. μεμάδηκα (§ 82. B. 3.).

* Μάρναμαι, *I fight*, usual only in the pres. and impf.; opt. μαρνοίμην (§ 79. Obs. I. 4.).

Μάχομαι, *I fight*, fut. μαχέσομαι and μαχήσομαι, Att. μαχοῦμαι (§ 73. 2. a), aor. ἔμαχεσάμην, perf. μεμαχέσμαι and μεμάχημαι.

* ΜΑΩ, an obsolete primitive form, signifies (1) *I desire, strive*, and has in this signification only pf. μέμμαι, 1 plur. μέμαμεν, part. μεμαώς, gen. ότος and ωτος, and plusqpf. 3 plur. μέμασαν.—(2) *I taste, feel*, in which the pres. μαίομαι is usual, fut. μάσομαι, aor. ἐμασάμην.;

* Μείρομαι, *I obtain*, from the root, ΜΕΡΩ, pf. ἔμμορα, pf. pass. εἴμαρται, *it is ordained by fate* (respecting the augment, see § 66. 2. c.).

Μέλλω, *I am about, am to come*, imperf. ἤμελλον (see § 66. 2. d.), fut. μελλήσω, &c. (according to § 82. B. 3.).

Μέλω, *I concern, give concern to, lie at the heart of*, is mostly used in the active form only as an impersonal μέλει, fut. μελήσει, &c. (according to § 82. B. 3.), pf. Ep. μέμηλε. mid. μέλομαι, *I am concerned*, fut. μελήσομαι, aor. ἐμελήθην, &c.

Μέμβλωκα, see ΜΟΛΩ.

Μένω, *I remain*, perf. 1. μεμένηκα, perf. 2. μέμονα.

Μίγνυμι, also μίσγω, *I mix*, fut. μίξω, aor. ἔμιξα, perf. pass. μέμιγμαι, aor. pass. ἐμίχθην, aor. 2. pass. ἐμίγην.

Μιμνήσκω, *I remind*, from ΜΝΑΩ, fut. μνήσω, &c.—mid. μιμνήσκομαι, *I remember, mention*, aor. ἐμνήσθην, fut. μνησθήσομαι.—perf. μέμνημαι, *I am mindful of, think of, remember*, conj. μέμνωμαι, opt. μεμνήμην and μεμνήμην (see § 77. Obs. 3.), to which fut. μεμνήσομαι, *I shall bear in mind*.

* ΜΟΛΩ, *I go*, fut. μολοῦμαι, aor. ἔμολον, pf. μέμβλωκα (formed from ΜΛΟΩ by transposition of the radical letters, therefore properly μέμλωκα, and by the insertion of β, according to § 15. Note 4., μέμβλωκα). The usual present thereto is βλώσκω.

* Μυκάομαι, *I bellow*, aor. ἔμῤκον, perf. μέμῤκα (from ΜΥΚΩ).

N.

* Ναίω, *I dwell*, fut. νάσσομαι, aor. ἐνασσάμην (by an Epic reduplication of σ, according to § 75. I. 1. d.) and ἐνάσθην (with a passive form), pf. νένασμαι.—The aor. 1. act. ἐνάσσα, has the transitive signification, *I bring into a dwelling*.

Νάσσω, *I stuff*, fut. νάξω, aor. ἔναξα, perf. pass. νένασμαι (see § 70. Note 2.).

Νέμω, *I distribute*, fut. νεμῶ and νεμήσω, aor. ἔνειμα, pf. νενέμηκα, aor. pass. ἐνεμήθην and ἐνεμέθην.

Νέω, *I swim*, fut. νέσομαι and νευσοῦμαι, aor. ἔνευσα, &c.

Νίζω, *I wash*, borrows its tenses from νίπτω, fut. νίψω, &c.

O.

Ὄζω, *I smell*, fut. ὀζήσω (§ 82. B. 3.), perf. ὄδωδα with a present signification.

Οἶγω or οἶγνυμι, usually ἀνοίγνυμι, *I open*, imperf. ἀνέωγον, aor. ἀνέωξα, inf. ἀνοιῖν, perf. 1. ἀνέωχα, pf. 2. ἀνέωγα, with an intransitive signification: *I stand open* (respecting the augment see § 67. Note 3.).—Epic writers generally use only the temporal, not the syllabic augment, and *ω* is then lengthened into *ωι*; e. g. aor. 1. ὤϊξα, &c.

Οἶδα, see Εἶδω.

Οἶομαι, or οἶμαι, *I think*, 2 pers. οἶει (the form οἶη obtains only for the conj., never for the indic.), impf. ὥόμην, also ὥμην.—fut. οἶήσομαι, aor. ὥήθην, inf. οἶηθῆναι.—Epic writers lengthen the diphthong, and say ὀτόμαι, or with an active form ὀίω, and form the remaining tenses to it regularly; e. g. aor. ὤϊσάμην and ὤϊσθην, &c.

Οἶχομαι, *I depart*, or *am gone*, fut. οἶχήσομαι, perf. ὥχημαι, or in an active form with *ω* οἶχωκα.

ΟἶΩ, see Οἶομαι and Φέρω.

Ὀλισθαίνω or ὀλισθάνω, *I slide*, fut. ὀλισθήσω, aor. ὤλισθον.

Ὀλλυμι, *I destroy*, from ὈΛΩ, fut. ὀλέσω, Att. ὀλῶ, aor. ὤλεσα, perf. ὀλώλεκα.—Mid. ὀλλυμαι, *I perish*, fut. ὀλοῦμαι, aor. ὀλόμην. The perf. 2. ὄλωλα has also the signification of the mid.

Ὀμνυμι, *I swear*, fut. ὀμοῦμαι, aor. ὤμοσα, perf. ὀμώμοκα, perf. pass. ὀμώμοσμαι, but in the 3d person also ὀμώμοσται.

Ὀμόργνυμι, *I wipe off*, fut. ὀμόρξω, &c.

Ὀνίνημι *, *I am of use*, forms the pres. and imperf. like ἴστημι, but the remaining tenses from the primitive ὈΝΑΩ, fut. ὀνήσω, aor. ὤνησα.—Mid. ὀνίναμαι, *I have advantage*, aor. 2. ὠνάμην, Ep. and Ion. also ὠνήμην, opt. ὀναίμην, infin. ὄνασθαι.

*Ὀνομαι, *I revile*, pres. and imperf. like δίδομαι, the rest from ὈΝΟΩ.—Fut. ὀνόσομαι, aor. ὠνόσάμην and ὠνόσθην, also ὠνάμην.

ὈΠΩ, *I see*, pf. *ὄπωπα, fut. ὄφομαι, aor. ὤφθην (with an active as well as a passive signification). Pass. perf. ὤμμαι, fut. ὀφθήσομαι.

Ὀράω, *I see*, impf. ἐώρων (§ 67. Note 3.), Ion. ὤρων, perf. ἐώρᾱκα, perf. pass. ἐώρᾱμαι, aor. pass. ἐωράσθην. All the remaining forms are wanting to this verb and are supplied by those given under ὈΠΩ and εἶδω.

Ὀρνυμι, *I excite*, from ὈΡΩ. Fut. ὄρσω, aor. 1. ὤρσα, aor. 2. ὤρορον (with the Attic reduplication). mid. ὄρνυμαι *I arise*, aor. ὠρόμην, or by rejecting

* With a particular reduplication instead of ὄνημι.

the connecting vowel, ὤρμην, 2d. pers. ὤρσο, imp.

ὄρσο or ὄρσεο, pf. ὀρώρεμαι, usual. ὄρωρα.

Ὄσφραίνομαι, *I smell*, fut. ὀσφρήσομαι, aor. ὠσφρόμην, also ὀσφράμην.

Ὄφειλω, *I am indebted, am obliged, must*, fut. ὀφειλήσω, &c. The aor. 2. ὤφελον is used merely to designate a wish: *O that! would that!* and the more usual pres. is ὀφλίσκάνω, fut. ὀφλήσω, &c.

Π.

ΠΑΘΩ, see Πάσχω.

Παίζω, *I jest*, fut. παίζομαι and παιζοῦμαι (see § 75.

III. 8.), aor. 1. ἔπαισα, pf. πέπαικα, perf. pass. πέπαισμαι and πέπαιγμαι (comp. §. 70. Note 5.).

Παίω, *I strike*, fut. usually παίήσω, but the remaining tenses regular, aor. ἔπαισα, perf. πέπαικα, aor. pass. ἐπαίσθην.

Πάσχω, *I suffer*, from ΠΑΘΩ, aor. ἔπαθον, from ΠΕΝΘΩ, pf. πέπονθα, fut. πείσομαι.—The pf. 2. πέπηθα, aor. ἔπησα, fut. πήσομαι are more rare and proper to the poetic language alone.—A peculiar Homeric form is πέποσθε as 2d. pers. plur. perf.

Πείθω, *I persuade*, proceeds regularly in the act. but forms besides the aor. 1. ἔπεισα an aor. 2. ἔπιθον, Ep. πέπιθον, and likewise an Epic fut. πεπιθήσω.—Pass. and mid. πείδομαι, *I believe, follow*, likewise with an aor. 2. πεπιθόμεν.—The perf. 2. πέποιθα, *I trust*.

Πελάζω, *I make to approach, bring near*, regular up to the Epic forms of the aor. ἐπλήμην (as mid.

according to the conj. *μι*) and *πελάσθην* (with a passive form).

Πέπρωται, see *ΠΟΡΩ*.

Πέπτω, see *Πέσσω*.

* *Πέρθω*, *I lay waste*, aor. 2. *ἔπραθον* (by transposition of the radical letters).

Πέσσω, *πέττω*, *I boil*, fut. *πέψω*, &c. from *πέπτω*.

Πεσεῖν, see *Πίπτω*.

Πετάννυμι, *I spread*, fut. *πετάσω*, Att. *πετώ* (see § 73^a. 2. a.), perf. pass. *πέπταμαι* (for *πεπέτασμαι*), aor. pass. *ἐπετάσθην*.

Πέτομαι, *I fly*. From this primitive form by syncope aor. *ἐπτόμην*, inf. *πτέσθαι*, fut. *πετήσομαι*, usual. *πήσομαι*. According to the conjugation *μι* are formed: pres. *πέταμαι* and *ἵταμαι*, aor. *ἐπτάμην* or with an active form *ἔπτην*, inf. *πτῆναι*, part. *πτάς*, pf. *πέπτηκα*.—Besides these Epic writers use the lengthened forms *ποτάομαι*, *πωτάομαι*, also *ποτέομαι* (§ 82. Not. 4. 3.), the tenses of which are formed regularly, pf. *πεπότῃμαι*, &c.

ΠΕΤΩ, see *Πίπτω*.

Πεύδομαι, see *Πυνθάνομαι*.

Πήγνυμι, *I fix*, fut. *πήξω*, &c., aor. pass. *ἐπήχθην*, aor. 2. pass. *ἐπάγην*.—Perf. 2. *πέπηγα*, *I stand fast*.

Πίμπλημι, *I fill*, inf. *πιμπλάναι*, formed by reduplication from the root *ΠΛΑΩ*, wherein *μ* is inserted to strengthen the syllable. This is frequently rejected by the poets and also in prose, when in composition an additional *μ* happens to stand immediately before the reduplication

(*e. g.* ἐμπίπλημι)—Fut. πλήσω, &c., perf. pass. πέπλησμαι, aor. pass. ἐπλήσθην.—Besides these are to be observed an Ep. aor. 2. mid. ἐπλήμην or πλήμην, opt. πλείμην, with an intransitive signification, *I am full*, and a perf. 2. πέπληθα, likewise with an intransitive present signification and derived from an accessory form πλήθω, which is also not unusual as a pres.

Πίμπρημι, *I set on fire*, inf. πιμπράναι, proceeds in the pres. and impf. like ἴστημι, the remaining forms from ΠΡΑΩ or πρήθω, thus fut. πρήσω, &c. aor. pass. ἐπρήσθην.—Here also the *μ* inserted to strengthen the syllable is omitted, when an additional *μ* accedes immediately before the reduplication; *e. g.* ἐμπίπρημι.

Πίνω, *I drink*, from ΠΙΩ, fut. πίομαι (see § 73. 2. a.) aor. 2. ἔπιον, inf. πιεῖν, &c. imp. πῖθι.—All the rest from ΠΟΩ, perf. πέπωκα, perf. pass. πέπομαι, aor. pass. ἐπόθην, fut. pass. ποθήσομαι.—The forms πίσω, ἔπισα have the transitive signf. *to give to drink*, to which πιπίσκω is usual as a pres.

Πιπράσκω, *I sell*, from περάω, fut. περάσω, aor. 1. ἐπέραῶσα—then from ΠΡΑΩ, pf. πέπραῶκα, pf. pass. πέπραῶμαι, aor. 1. ἐπράθην, fut. 3. πεπράσομαι in the signf. of the simple fut. pass.

Πίπτω, *I fall*, forms from ΠΕΤΩ fut. πεσοῦμαι (see § 75. III. 8.), aor. ἔπεσον (see § 75. I. 1. d.)—and from ΠΤΟΩ pf. πέπτωκα.

ΠΙΩ, see Πίνω.

Πλάζω, *I drive about*, see § 70. Note 6.

ΠΛΑΩ, πλήθω, see Πίμπλημι.

Πλέω, *I sail*, fut. πλεύσομαι and πλευσοῦμαι (see § 75.

III. 8. b.), aor. ἔπλευσα, &c. pf. pass. πέπλευσμαι, aor. ἐπλεύσθην.

Πλήσσω, *I strike*, fut. πλήξω, &c.—Aor. 2. pass. ἐπλήγην, but in the compounds ἐπλάγην.—An Epic form is the aor. 2. act. πέπληγον with the reduplication.

Πλώω, an Ionic accessory form of πλέω, whence an aor. 2. ἔπλων according to the conjugation μι, partic. πλώς.

Πνέω, *I breathe*, fut. πνέσω or πνευσοῦμαι (see § 75.

III. 8. b.) &c. aor. pass. ἐπνέσθην, pf. pass.

* πέπνυμαι (*I possess spirit, am wise*).

Ποθέω, *I long for*, fut. ποδέσω and ποθήσω, usually ποθέσομαι, pf. πεπόθηκα, pf. pass. πεπόθηναι, aor. 1. pass. ἐποθέσθην.

Πορεῖν, ἔπορον, *I gave*, a defective aorist with the poets. To the same theme (in the sense of *to distribute*) belongs the perf. pass. πέπρωται, *it is ordained by fate*, formed by transposition of the radical letters, part. πεπρωμένος.

ΠΟΩ, see Πίνω.

ΠΡΟΩ, see Πορεῖν.

ΠΤΑΩ, see Πετάννυμι, Πέτομαι.

Πτήσσω, *I cower down*, fut. πτήξω and the remaining forms regular, partic. perf. πεπτηώς.

ΠΤΟΩ, see Πίπτω.

Πυνθάνομαι, *I learn*, from πύθομαι (Poet.), fut. πεύσομαι, aor. ἐπυθόμην, pf. πέπυσμαι.

P.

ῥέζω, *I do*, fut. ῥέξω or from ΕΡΓΩ ἔρξω, &c. pf. ἔοργα.

ῥέω, *I flow*, fut. ῥεύσω and ῥεύσομαι, aor. ἔρρευσα.

In the same signif. however the aor. 2. ἐρρύην (formed according to the conjugation μι from a root ῥΥΕΩ) with the fut. ῥύησομαι and perf. ἐρρύηκα is more usual.

ῥΕΩ, *I say*, see Εἶρω.

ῥήγνυμι, *I rend*, fut. ῥήξω, &c. aor. pass. ἐρράγην.— pf. 2. ἔρρωγα with an intransitive signif. *am rent*.

ῥιγέω, *I shudder*, fut. ῥιγήσω, &c.—Perf. 2. *ἔρριγα.

ῥίπτω and ῥιπτέω, *I throw*, both forms usual in the pres. and impf., all the rest from the first only, fut. ῥίψω, &c. aor. 2. pass. ἐρρίφην.

ῥΥΕΩ, see ῥέω.

ῥώννυμι, *I strengthen*, fut. ῥώσω, &c. perf. pass. ἐρρώσμαι, imperat. ἔρρωσο (*farewell*). aor. pass. ἐρρώσθην.

Σ.

Σαλπίζω, *I sound a trumpet*, see § 70. Note 6.

Σβέννυμι, *I extinguish*, fut. σβέσω, &c. perf. pass. ἐσβεσμαι, aor. 1. ἐσβέσθην.—The perf. ἐσβηκα and the aor. 2. ἐσβην, plur. ἐσβημεν, inf. σβῆναι have the intransitive signif. *to be extinguished*, like the passive.

*Σεύω, *I put in motion*, aor. 1. ἔσσευα (formed without σ, see § 75. I. 1. d. and by doubling the σ

in annexing the augment according to § 19. 2.

a. γ.), perf. pass. ἔσσυμαι, aor. pass. ἐσσύθην.

Σκεδάννυμι, *I scatter*, fut. σκεδάσω, Att. σκεδῶ (see § 73^d. 2. a.) &c. perf. pass. ἐσκέδασμαι.

Σκέλλω, *I dry up*, aor. 1. ἔσκηλα (an Epic form, as from a root ΣΚΑΛΩ).—Mid. σέλλομαι, *I am dried up*, fut. σκλήσομαι (by transposition of the radical letters).—To these on account of a signif. likewise intransitive the active forms perf. ἔσκληκα and aor. 2. ἔσκλην, inf. σκλήναι (formed according to the conjugation μι) also belong.

Σμάω, *I smear*, 2d. pers. σμῆς, &c. inf. σμῆν (see § 77. Obs. 5.) fut. σμήσω, &c.—Aor. pass. ἐσμήχθην (from σμήχω).

Σπεῖν, σπέσθαι, see Ἔπω.

Σπένδω, *I pour out*, see §. 71. Note 4.

Στερέω, *I deprive*, proceeds regularly; but in the passive is the more simple form στέρομαι, to which an aor. 2. ἐστέρην, partic. στερεῖς and fut. 2. στερήσομαι are formed.

Στορέννυμι, στόρνυμι and στρώννυμι, *I spread*, fut. στορέσω and στρώσω, aor. ἐστόρεσα and ἔστρωσα, perf. ἔστρωκα—pass. pf. ἔστρωμαι, more rarely ἐστόρημαι, aor. ἐστορέσθην and ἐστρώσθην.

*Στυγέω, *I abhor, hate*, fut. στυγήσω &c. The aor. 2. ἔστυγον is formed from a root ΣΤΥΓΩ, as also an aor. 1. ἔστυξα with a transitive signif. *I make to shudder*.

Σχεῖν, see Ἔχω.

Σώζω, *I save*, fut. σώσω, pf. pass. σέσωσμαι, but aor. 1. ἐσώσθην.

T.

ΤΑΛΑΩ, *I endure*, used only in the aor. 1. ἐτάλασα, Ep. ἐτάλασσα. The perf. τέτληκα, pl. by syncope τέτλαμεν, imperat. τέτλαθι, inf. τετλάναι, Ep. τετλάμεν, fut. τλήσομαι and aor. 2. (according to the conjug. μι) ἔτλην, inf. τλῆναι, imperat. τλῆθι, opt. τλαίην, part. τλάς are formed by transposition of the radical letters.

ΤΑΦΩ, see θάπτω.

ΤΑΩ, see Τείνω.

Τείνω, *I stretch*, fut. τενῶ, aor. 1. ἔτεινα. From the radical form TE, or by change of sound TB (§. 82. A. 1. and §. 71. C. 3.) pf. τέτακα, perf. pass. τέταμαι, aor. 1. ἐτάθην, fut. ταθήσομαι.

ΤΕΚΩ, see Τίκτω.

Τέμνω, *I cut*, forms from TEMΩ, fut. τεμῶ, aor. 2. ἔτεμον, and by transposition of the radical letters perf. τέτμηκα, perf. pass. τέτμημαι, aor. 1. p. ἐτμήθην. In Ionic this verb is τάμνω, from which the aor. 2. ἔταμον is sometimes also used with the Attics.

*Τεταγών, *reaching, seizing*, a partic. aor. 2. from the same root with Τείνω.

Τεύχω, in this form two kindred verbs must be accurately distinguished:

- (1) Τεύχω, *I make, fabricate*, reg. fut. τεύξω, aor. ἔτευξα, pf. τέτευχα, perf. pass. τέτυγμαι, aor. pass. ἐτύχθην. Epic forms of the aor. 2. are τέτυκον and τετυκόμην (by reduplic.)
- (2) Τυγχάνω, *I happen, acquire*, fut. τεύξομαι, aor. ἔτυχον, pf. τετύχηκα.

Τίκτω, *I bring forth*, from ΤΕΚΩ, fut. τέξω, usual.
τέξομαι, aor. ἔτεκον, perf. τέτοκα.

Τιτράω, *I bore*, from ΤΡΑΩ, fut. τρήσω, &c. An accessory form more usual with the Attics is τετραίνω, to which fut. τετρανῶ, aor. 1. ἐτέτηνα. The perf. always from the radical form, τέτρηκα, pass. τέτρημαι.

Τιτρώσκω, *I wound*, Ep. τρώω, fut. τρώσω, &c. perf. pass. τέτρωμαι, aor. 1. pass. ἐτρώδην, fut. τρωδήσομαι and τρώσομαι (with the form of the mid., but the signif. of the pass.)

Τίω, *I honour*, is merely poetical and forms regularly fut. τίσω &c. perf. pass. τέτιμαι.—At the same time however it furnishes the derivative tenses also to

Τίνω, *I pay, atone for*, fut. τίσω, pf. pass. τέτισμαι, aor. 1. pass. ἐτίσθην. The mid. τίνομαι, fut. τίσομαι, aor. ἐτισάμην has the signif. *to revenge, punish*.

ΤΛΗΜΙ, radical form assumed for the formation of some tenses of ΤΑΛΑΩ, which see.

Τρέφω, *I nourish*, fut. θρέψω (see §. 15. Not. 5), pf. 2. τέτροφα, pf. pass. τέθραμμαι, inf. τεθράφθαι, aor. 2. pass. ἐτράφην, more rarely aor. 1. ἐθρέφθην.

Τρέχω, *I run*, fut. θρέξομαι, aor. ἔθρεξα, more usually from ΔΡΕΜΩ, aor. ἔδραμον, fut. δραμοῦμαι, perf. 1. δεδράμηκα (see §. 71. c. 6.) perf. 2. δέδρομα.

Τρώγω, *I eat*, fut. τρώξομαι, aor. 2. ἔτραγον from ΤΡΑΓΩ.

Τυγχάνω, see Τεύχω.

Τύπτω, *I strike*, has usually with the Attics fut. τυπτήσω.—Aor. 2. pass. ἐτύπην.

Τύφω, *I fumigate, burn*, fut. θύψω (see §. 15. Note 5.)—Aor. 2. pass. ἐτύφην.

Υ.

Ὑπισχνέομαι, see under Ἐχω 3.

Φ.

ΦΑΓΩ, see Ἐδω.

Φαίνω, *I cause to appear*, fut. φανῶ, aor. 1. ἔφηνα, aor. 2. ἔφανον, perf. 2. πέφηνα, perf. pass. πέφασμαι (see § 71. c. 5.), aor. 1. pass. ἐφάνδην, aor. 2. ἐφάνην, fut. φανήσομαι. The pass. has an intransitive signif. *I appear*, in which the act. also is sometimes used.

Φείδομαι, *I spare*, fut. φείσομαι, &c. Epic forms are, pf. πεφίδημα, usual. πέφεισμαι, fut. 3. πεφιδήσομαι (in the signif. of the simple fut.), aor. πεφιδόμην, (by reduplic.)

Φέρω, *I bear*, impf. ἔφερον, pass. pres. φέρομαι, impf. ἐφερούμην. All the rest are formed partly from ΟΙΩ, partly from ἘΝΕΓΚΩ, fut. οἶσω, aor. ἤνεγκον or ἤνεγκα, Ion. ἤνεια (see § 75. I. 1. d.), perf. ἐνήνοχα.—Pf. pass. ἐνήνεγμαι, Ion. ἐνήνειγμαι, aor. 1. ἠνέχθην, Ion. ἠνείχθην, fut. ἐνεχθήσομαι and οἰσθήσομαι.—Mid. fut. οἶσομαι, aor. ἠνεγκάμην.—In Epic several other forms are derived from ΟΙΩ besides these adduced, as imperat. aor. οἶσε, οἰσέτω, &c. (see § 75. I. 1. d.), conj. aor. in the 3d pers. οἶση.

Φημί, *I say*, 2 pers. φής, &c. dual. φατόν, plur. 3. pers. φᾶσί, all formed according to ἴστημι, and used as enclitics, except the second person

φῆς.—Conj. φῶ, opt. φαίην, imper. φάδι, inf. φάναι, partic. φάς, impf. ἔφην, 2d pers. ἔφης and ἔφησθα, 3d. plur. ἔφασαν and poet. ἔφαν, fut. φήσω, aor. ἔφησα.—Mid. φάμαι in the signf. of the act., inf. φάσθαι, part. φάμενος, impf. ἐφάμην. In Epic πεφασμένος as part. and πεφάσθω as 3d sing. imperat. pf. are used with a passive signf.—Besides these must be observed the forms used in certain combinations after the rejection of φ, namely, ἡμί for φημί (as an intermediate proposition on repeating an expression, like *inquam*), ἦν for ἔφην and ἦ for ἔφη, used likewise in intermediate propositions on quoting the discourse of another, and in Homer also after a discourse quoted.

Φθάνω, *I am beforehand, anticipate*, (respecting the quantity of *a* see page 29. 4. c.) forms from ΦΘΑΩ, fut. φθάσω and φθήσομαι, aor. 1. ἔφθασα, aor. 2. ἔφθην (according to the conjug. μι), conj. φθῶ, opt. φθαίην, inf. φθῆναι, part. φθάς, pf. ἔφθᾶκα. Φιλέω, *I love*, regular, except the aor. ἐφίλαμην, which is used with Epic writers.

Φύω, *I beget*, fut. φύσω, aor. ἔφυσα.—Pass. or mid. φύομαι, *I arise, grow*, also from the act. the perf. πέφυκα, aor. 2. ἔφυν, inf. φῦναι, part. φύς in the same signification.

X.

Χαίρω, *I rejoice*, fut. χαιρήσω or χαιρήσομαι, in Epic also κεχαρήσομαι and κεχαρήσω, aor. ἐχάρην (according to the conjugation μι), conj. χαρῶ, opt. χαρείην, imperat. χάρηδι, inf. χαρῆναι, part. χαρείς. Besides these are to be observed the forms of

the aor. : ἐχαίρησα with later writers, ἐχηράμην, and κεχαρόμην in Epic, perf. κεχάρηκα, usual. κεχάρομαι, poet. also κέχαρμαι.

Χέζω, *I stool*, fut. χέσω, usual. χεσοῦμαι, perf. 2. κέχοδα.

Χέω, *I pour*, fut. χεύσω, aor. 1. ἔχεα, Ep. ἔχευα (formed without the characteristic of the tense by merely annexing the termination ; see § 75. I. 1. d.), inf. χέαι, imperat. χέον, χέάτω, &c. pf. κέχῡκα, perf. pass. κέχῡμαι, aor. pass. ἐχύθην.

Χράω. Of this verb must be distinguished five different forms of inflexion with their significations.

(1) Χράω, *I give a response*, proceeds regularly, inf. χρᾶν, fut. χρήσω, &c. aor. pass. ἐχρήσθην.

(2) Κίχρημι, *I lend*, proceeds like ἴστημι (yet without aor. 2.)—Fut. χρήσω, aor. ἐχρησα, &c. mid. κίχραμαι, *I borrow*, fut. χρήσομαι, aor. ἐχρησάμην.

(3) Χράομαι, *I use*, takes (§ 77. Obs. 5.) η instead of α in contraction : 2d pers. χρῆ, χρῆται, &c. inf. χρῆσθαι, fut. χρήσομαι, aor. ἐχρησάμην, perf. κέχρημαι (usually in the signif. *I want*.)—It is remarkable that the Ionians, when they contract take α here as the mingled sound ; e. g. inf. χρᾶσθαι. Generally however instead of χράομαι they use the form χρέομαι, which is regularly conjugated throughout ; also they change ο after ε into ω, e. g. χρέωνται.

(4) Χρή, *It is necessary, one must*, inf. χρῆναι, opt. χρείην, conj. χρῆ, part. χρέων, impf.

ἐχρῆν (anomal. accent) or χρῆν (never ἔχρη),
fut. χροήσει.

- (5) Ἀπόχρη, *It is sufficient*, 3d plur. ἀποχρῶσι
(ν), inf. ἀποχρῆν, part. ἀποχρῶν, ῶσα, ῶν,
imperf. ἀπέχρη, fut. ἀποχροήσει. Here also
the Ionians usually take α instead of η;
e. g. impf. ἀπέχρα.

Χρῶννυμι, *I colour*, fut. χρώσω &c. perf. pass. κέ-
χρωσμαι, aor. pass. ἐχρώσθην.

Χώννυμι, *I heap up, dam*. The radical form χόω is
still usual as pres. with the older writers; to
this belongs the inf. χοῦν, fut. χώσω, &c. pf.
pass. κέχωσμαι, aor. pass. ἐχώσθην.

Ω.

ὦθεω, *I push*, impf. ἔωθουν (§ 67. Note 2.), fut. ὠθήσω
and ὥσω, aor. ἔωσα, pf. ἔωκα, perf. pass. ἔωσμαι,
aor. pass. ἔωσθην, all from the radical form ὠθῶ
(see § 82. Note 4.)

CHAPTER IX.



LESSER PARTS OF SPEECH.

1. ALL forms occurring in a language besides the noun, pronoun, and verb, hitherto treated of, are small words, which impart perspicuity, brevity, accuracy, and connexion, to discourse. These are comprehended under the common name of *particles*, and agree together in, and are distinguished from the other parts of speech by this, that they occur in only one single form, and are wholly incapable of declension and conjugation.

2. As the use and signification of these can only be explained in the syntax, we shall here merely enumerate the principal forms thereof, and adduce short observations respecting their derivation and formation.

Note. Strictly considered, the adverb, as a word with a complete and independent idea, does not belong to the class of particles. Since, however, it possesses an unchangeableness of form in common with particles, it appears most convenient to give it a place here among them.

Adverbs.

§ 86.

FORMATION OF ADVERBS.

1. In its form the adverb most nearly resembles the adjective, to which it is also allied in idea, and from which it is mostly derived.

1. The most usual termination of an adverb is *ως*, which, for a correct formation of the same, requires merely to be annexed to the pure root of the adjective. Thus, *e. g.* from *καλός*, root *καλ*, is formed the adverb *καλῶς*, from *ταχύς*, root (as is shown by the genitive *ταχέ-ος*) *ταχε*—*ταχέως*, and in like manner adverbs are regularly deduced from the remaining adjectives; *e. g.*

Adjective.	Root.	Adverb.
σοφός	σοφ	σοφῶς
καίριος	καιρι	καιρίως
μέγας	μεγαλ	μεγάλως
σώφρων	σωφρον	σωφρόνως
χαρίεις	χαριεντ	χαριέντως
ἀληθής	ἀληθε	ἀληθέως, contr. ἀλη- θῶς, &c.

Note 1. As the root of an adjective of the third declension is to be recognised most distinctly in the genitive, the following rule may be observed for the easier formation of adverbs:

Change the adjective termination *ος* (nom. or gen.) into *ως*.

Note 2. As a rule for the accentuation of derivative adverbs in *ως*, we must observe, that those formed from adjectives in *ος*

and *ης* have a circumflex on the termination, if the adjective is accented on the final syllable ; on the contrary, if it is not accented on the final syllable, they have an acute on the penultimate ; *e. g.* ἀκριβῶς from ἀκριβής, but αὐθάδως from αὐθάδης.—Those formed from adjectives in *υς* are always accented on the penultimate syllable ; *e. g.* ἡδέως from ἡδύς.

3. In many cases the adverb has no particular form, but is expressed by an adjective form, thus,

(a) the neuter adjective, singular and plural, is used for an adverb, chiefly by the poets ; *e. g.* καλὸν αἰεῖν, *to sing beautifully* ; βραχέα διελθεῖν, *to recount briefly*.

(b) In like manner also the dat. sing. fem. occurs instead of an adverb ; *e. g.* δημοσίᾳ, *publicly* ; ἰδίᾳ, *privately* ; κοινῇ, *in common* ; πεζῇ, *on foot* ; ταῦτη, *thus, in this manner*, wherein properly a substantive is always to be supplied, usually ὁδῶ.

4. Adverbs are also formed from substantives, and that in various ways, thus,

(a) certain forms of substantives are used in the signification of adverbs ; *e. g.* ἀρχήν (in the beginning), *entirely* ; ἀκμήν (at the point), *scarce* ; κομιδῇ (with diligence), *very much* ; σπουδῇ (with zeal, pains), *with trouble or difficulty, scarce, hardly*.

(b) Some substantives furnish an adverbial sense, when combined into one word with prepositions ; *e. g.* παραχρῆμα (with the thing), *immediately, on the spot* ; προὔργου, (πρὸ ἔργου, for the thing, to the purpose) *serving the purpose, serviceable, requisite, useful* ; ἐκποδών (from before the feet), *out of the way, aside* ; ἐμποδών, *in the way, impeding*.

Note 3. All such adverbs retain the accent in that place, where the rule would require it to stand, if the substantive was written separate from the preposition.

(c) Adverbs are derived from substantives by the annexation of certain syllables. In this manner, a very great number of adverbs are formed, the most important of which we shall here enumerate with their subjoined signification :

(a) By the appended syllables *θεν*, *δε*, and *δι*, are formed adverbs denoting place (*abverbia loci*), in such a manner that the syllable *θεν* denotes direction from a place, *δε* direction to a place, and *δι* rest in a place ; e. g. οὐρανόθεν, οἶκοθεν, from heaven, from home ; οὐρανόνδε, οἶκόνδε (more usually οἶκαδε), to heaven, home ; οὐρανόδι, οἶκοδι (more usually οἶκοι), in heaven, at home.

Note 4. Concerning the accentuation of these adverbs, see § 12. 4.

Note 5. The termination *δε* is always annexed to an unchanged accusative ; but in some names of towns of the first declension, which are used only in the plural, the *δ* becomes blended with the preceding *σ* of the casual termination into *ζ* ; e. g. Ἀθήναζε, Θήβαζε, to Athens, to Thebes. This termination *ζε* occurs also in some other words ; e. g. θύραζε, to the door, out.

Note 6. Instead of the syllable *δι*, some names of towns have *σι* or *σιν* appended, e. g. Ἀθήνησι, at Athens ; Πλαταιᾶσιν, at Plataea. Some other words receive the termination *οῖ*, e. g. Ἰσθμοῖ, at the Isthmus ; οἶκοι, at home. Lastly, adverbs of place derived from pronouns are formed by the appended syllable *χοῦ* ; e. g. πανταχοῦ, every where ; ἀλλαχοῦ, elsewhere ; ἐνιαχοῦ, in some places.

(β) By annexing the syllables *δον* and *ιστι* are formed adverbs, which express comparison ; e. g. βοτρυδόν, cluster-wise ; ἀγεληδόν, in herds ; κυνηδόν, after the manner of dogs ; Ἑλληνιστί, after the

manner of the Greeks; ἀνδριστί, *after the manner of men*.

(γ) The termination αδην forms adverbs signifying, that something takes place by the application of that idea which is contained in the substantive; *e. g.* λογάδην (from λόγος), *by selection*; ἀμβολάδην (ἀναβολή), *with delay*.

5. Adverbs are also formed from verbs, all having the termination δην, which is annexed immediately to the root, wherein however, as is self-evident, a preceding *tenuis* or *aspirata* must change into the corresponding middle letter; *e. g.* κρύβδην (from κρύπτω, root κρυβ), *secretly*; πλέγδην (from πλέκ-ω), *in a twisted manner or form*; συλλήβδην (from συλλαμβάνω, root συλληβ), *taken together*.

6. Lastly, from some prepositions also are formed adverbs, which serve to denote place and all terminate in ω; *e. g.* ἄνω (from ἀνά), *above*; κάτω, *below*; ἔξω, *without*; εἰσω, *within*; πρόσω, *onwards*. This ω belongs also to some other adverbs; *e. g.* ἄφνω, *suddenly*; οὕτω, *thus*; ὀπίσω, *behind*; πόρρω, *far*.

7. Besides these there are yet many adverbs, whose derivation does not admit of being accurately pointed out, and which are partly *obsolete adjective forms*, as πλησίον, *near*; σήμερον, *to-day*; αὔριον, *to-morrow*.—ἀγχοῦ, *near*; ὁμοῦ, *at the same time*.—εἰκῇ, *in vain*; διχῇ, *in a two-fold manner*;—partly *genuine adverbs* with the terminations α, ας, ι, ει, οι, ου, τε; *e. g.* κάρτα, μάλα, *very*; τάχα, *quickly, perhaps*; ἔνθα, ἐνταῦθα, *here*; πείλας,

nigh ; μεγαλωσί, *greatly* ; ἐκεῖ, *there* ; πανδήμει, *in mass* ; ποῖ, *whither?* ποῦ, *where?* πότε, *when?* τότε, *then*. All these must be left to particular observation and to specification in lexicons.

§ 87.

DEGREES OF COMPARISON OF ADVERBS.

(1) Degrees of comparison must be formed in adverbs as well as in adjectives. The greater number of Greek adverbs however have no particular forms for the same, but borrow them from adjectives, the neutr. sing. of the compar. of the adj. serving for the compar. of the adverb, and the neutr. plur. of the superl. of the adj. for the superl. of the adverb ; *e. g.*

Positive.	Compar.	Superl.
σοφῶς	σοφώτερον	σοφώτατα.
σωφρόνως	σωφρονέστερον	σωφρονέστατα.
αἴσχωρως	αἴσχιον	αἴσχιστα.

(2) Yet several adverbs form a particular comparative in τέρω and a superlative in τάτω, namely, those principally which have the termination ω in the positive ; *e. g.* ἄνω, ἀνωτέρω, ἀνωτάτω.—ἐγγύς, ἐγγυτέρω, ἐγγυτάτω. And in the same manner some other particles form their comparative and superlative ; *e. g.* μακράν, *far*, μακροτέρω, μακροτάτω, ἀγχοῦ, *near*, ἀγχοτέρω, ἀγχοτάτω.

(3) Also some adverbs terminate in their comparative and superlative in *ως* ; *e. g.* ἀληθῶς, ἀληθεστέρως, ἀληθεστάτως, καλῶς, καλλιόνως.

(4) Others have an irregular comparative and superlative, after the manner of adjectives ; *e. g.*

Positive.	Compar.	Superl.
ἀγχι, <i>near</i>	ἄσσον	ἄγχιστα
μάλα, <i>very</i>	μᾶλλον	μάλιστα
πέρα, <i>beyond</i>	περαιτέρω	περαιτάτω
τλησίον, <i>near</i>	πλησιαίτερον <i>or</i> πλησιέστερον	πλησιαίτατα <i>or</i> πλησιέστατα.

§ 88.

PREPOSITIONS, CONJUNCTIONS, INTERJECTIONS.

1. As the use as well as more particular signification of prepositions and conjunctions can only be explained in the syntax, we here merely class them together in a general synopsis.

A. Prepositions: (1) those which govern only one case, namely, (a) the genitive: ἀντί, *for, instead of*; ἀπό, *from*; ἐκ (and before vowels ἐξ), *out of*; ἕνεκα (or ἕνεκεν), *on account of*; πρό, *before, for*. (b) the dative: ἐν, *in*; σύν (ξύν), *with*. (c) the accusative: ἀνά, *up*; εἰς, (ές), *into, to, towards*; ὡς, *to*.—(2) those which govern two cases, the genitive and accusative: διά, *through, because of*; κατά, *down, respecting*; ὑπέρ, *over*.—

(3) Those which govern three cases, the genitive, dative, and accusative : ἀμφί, *around, about* ; ἐπί, *on, to, against* ; μετά, *with, among, after* ; παρά, *from, by, to* ; περί, *about, of* ; πρός, *to* ; ὑπό, *under, from, by*.

B. Conjunctions : (1) Copulative : καί, τε, *and*. (2) Separative : μέν—δέ, *indeed, but* ; ἢ, *or* ; οὐδέ—οὐδέ, *and* μηδέ—μηδέ, *neither—nor* ; ἀλλά, *but*. (3) Temporal : ὅτε, ὁπότε, ὅταν, ὁπότε, *when, as* ; ἐπεί, ἐπειδή, ἐπειδάν, *when, after* ; ἥνίκα, ὡς, *when, as*. (4) Causal : γάρ, *for* ; ὅτι, *because* ; ἐπεί, *since, as, because* ; ὥστε, *so that*. (5) Intentional : ἵνα, ὅφρα, ὅπως, ὡς, *that, in order that*. (6) Conditional : εἰ, ἥν, *if*.

Note. A fuller exposition and more minute investigation of the use and signification of these particles can only be given in the syntax.

2. The interjections, as mere sounds of feeling, are easily known and understood of themselves, and therefore require no particular enumeration.

APPENDIX TO THE ETYMOLOGY.



§ 89.

CONCERNING THE FORMATION OF GREEK
WORDS.

1. As it is the business of particular, detailed, and difficult investigations, which never arrive at complete certainty, to reduce all the existing words of a language to their original root, or to show how they are derived and formed from the same, we here merely understand by the expression "formation of words," the undisputed derivation of certain words from others, *e.g.* of certain verbs from substantives, &c.

2. Such derivation, however, in the Greek language is not only distinctly manifested in the external form, but generally we may also assign with tolerable accuracy, what signification must belong to a particular class of words derived by a definite termination from others.

3. In this place, therefore, we shall briefly adduce the most usual and common derivations with the subjoined significations.

§ 90.

VERBS DERIVED FROM SUBSTANTIVES AND
ADJECTIVES.

(1) Derivative verbs discover themselves chiefly by the terminations *άω, έω, όω, εύω, άζω, ίζω, αίνω, ύνω.*

(2) All these terminations are annexed to the root of the noun, from which the verb is derived, *e. g. πῦρ πυρόω—κόμη κομάω—κοίρος κοιρανέω—θαῦμα θαυμάζω—ἀληθής ἀληθεύω, &c.*

(3) With respect to signification these derivative verbs may generally be classed and defined in the following manner :

(a) They express : *to be or to have that, which is signified by the noun from which they are derived—άω, έω, εύω, (άζω, ίζω), e. g. χολή, choler, χολάω (to have choler), to be angry.—κόμη, hair, κομάω, to have hair, to be covered with hair.—τόλμη, boldness, πολμάω (to have boldness), to be bold.—κοίρανος, a lord, κοιρανέω, to be lord, to lord, govern.—φίλος, a friend, φιλέω (to be a friend), to love.—πλούτος, riches, πλουτέω, (to have riches), to be rich.—φονεύς, a murderer, φονεύω, to be a murderer, to murder.—κόλαξ, a flatterer, κολακεύω, to flatter.—ἀληθής, true, ἀληθεύω, to be true.—In verbs in άζω and ίζω this signification at least obtains when they are derived from proper names, *e. g. Δώριος, Doric, δωριάζω or δωρίζω, to be Doric, (in language, dispo-**

sition and mode of life).—Ἕλληνα, *a Greek*, ἐλληνίζειν, *to be Grecian*.

(b) *To make something into that or to furnish something with that, which is signified by the noun*—ὄω, ἰζω, ὑνω (αἰνω), *e. g.* δοῦλος, *a slave*, δουλόω, *to make into a slave*.—δηλος, *manifest, known*, δηλόω, *to make manifest, known*.—χρυσός, *gold*, χρυσόω (*to furnish with gold*), *to gild*.—αἷμα, *blood*, αἱματίζω, *to make bloody*.—πλοῦτος, *riches*, πλουτίζω, *to make rich, to enrich*.—καινός, *new*, καινόω, *to make new, to renew*.—ἡδύς, *sweet*, ἡδύνω, *to make sweet, to sweeten*.—βαρύς, *heavy*, βαρύνω, *to make heavy, to load*.—κοῖλος, *hollow*, κοιλαίνω, *to make hollow, to excavate*.

Note. These significations cannot all be invariably retained but are subject to many changes, as is already evident from the verbs in ἰζω, which have been adduced as belonging to both classes. The rules for verbs in έω, εύω and όω obtain the most generally.

§ 91.

SUBSTANTIVES DERIVED FROM VERBS.

The number of substantives derived from verbs is too great to admit of a complete enumeration of their kinds and an accurate definition with respect to their sense. Only the most important and common of them, therefore, follow here.

(1) From the root of verbs, with the terminations ενς, της, τηρ and τωρ for the masculine, and εια or ισσα, τεις, τεϊρα or τρια or τρις for the feminine, sub-

stantives are formed, *which all transfer the idea, implied in the verb, to a person, e. g.* γραφεύς, *a writer* (γράφειν).—ἄθλητής, *a wrestler* (ἄθλειν).—αὐλητής, *fem. αὐλητρίς, a flute-player* (αὐλεῖν).—μαθητής, μαθητρίς, *a scholar* (μαθεῖν).—σωτήρ, σώτειρα, *a preserver* (σαώω).—ῥήτωρ, *an orator*, (ῥέω, *I speak.*)

(2) By annexing the termination *σις* substantives are formed from verbs, which represent the idea of the verb as an *acting, operating*, on the contrary, by annexing the termination *μα*, are formed those which express *the production of an action, e. g.* πράξις, *action*, πρᾶγμα, *a deed, circumstance* (πράσσω).—ποίησις, *poetical composition*, ποίημα, *a poem* (ποιέω).—μίμησις, *imitation*, μῆμα, *the work produced by imitation* (μιμέομαι).

(3) Moreover many substantives are formed from verbs by means of the terminations *α, η, ος, μη* and *μος*, *which mostly contain the idea of the verb as an abstract, e. g.* χαρά, *joy*, (χαίρω). διδαχή, *instruction* (διδάσκω). δεσμός, *a chain* (δέω). λόγος, *speech*, (λέγω). γνώμη, *knowledge* (γινώσκω). ὀδυρμός, *lamentation* (ὀδύρομαι.)

§ 92.

SUBSTANTIVES DERIVED FROM ADJECTIVES.

All substantives derived from adjectives *express the idea of the adjective as an abstract*, like English substantives in *ness, ty, tude, &c.* and are formed by affixing the terminations *ια* (εἶα, οἶα), *της* (gen.

τητος), *συνη* and *ος* (neuter and of the third declension) to the root of the adjective; *e. g.* σοφός, *wise*, σοφία, *wisdom*, δειλός, *timid*, δειλία, *timidity*, ἀληθής, *true*, ἀλήθεια, *truth*, ἄνους, *senseless*, ἄνοια, *senselessness*, τραχύς, *rough*, τραχύτης, *roughness*, δίκαιος, *just*, δικαιοσύνη, *justice*, ταχύς, *swift*, τάχος, *swiftness*.

§ 93.

THE MOST USUAL TERMINATIONS OF DERIVATIVE ADJECTIVES.

(1) The terminations *ιος* and *ικος*, corresponding to the English *ly* and *ish*, and annexed only to nouns, always signify that *something belongs to the noun, relates to it, proceeds from it*; *e. g.* φίλος, *a friend*, φίλιος and φιλικός, *friendly*, ποταμός, *a river*, ποτάμιος, *that is in the river, belongs to the river*, καθαρός, *clean*, καθάριος, *cleanly*.

Hereto belong also the terminations *αιος*, *ειος*, *οιος* and *φος*, of which *ειος* in particular is of frequent occurrence, all *personal adjectives* being formed by means of the same; *e. g.* Ὀμήρειος, *Homeric*, Πυθαγόρειος, *Pythagorean*, &c. so also, ἀνθρώπιος, *human*, γυναικίος, *of women*.

(2) The terminations *εος* and *ῥνος*, serve to denote *the material of which something consists*; *e. g.* χρύσεος, *golden*, χάλκεος, *brazen*, ἀργύρεος, *silver*, ξύλινος, *wooden*, λίθινος, *stone*.

(3) Terminations *ρος*, *ερος*, *ηρος*, *αλεος*, *εις*, (*οεις*) and *ώδης*.—Most adjectives with these termina-

tions denote *a state of fulness or an abundance* and often agree with the English adjectives in *y, ous* or *ful*; *e. g.* οἰκτρός, *piteous*, φθονερός, *envious*, λυπηρός, *sorrowful*, θαρσαλέος, *courageous*, χαρίεις, *graceful*, ὑλήεις, *woody*, πυρόεις, *full of fire, fiery*, αἱματώδης, *bloody*, ψαμμώδης, *sandy*.—Yet many in ὠδης express also a resemblance; *e. g.* ἀνδρώδης, *manlike*, *manly*, γυναικώδης, *womanlike*, *womanly*, *effeminate*.

(4) The termination *ιμος*, annexed only to verbal roots, denotes *usefulness, aptitude*; *e. g.* χρήσιμος, *useful*, ἐδώδιμος, *eatable*, πότιμος, *potable*, θανάσιμος, *deadly*.

(5) The terminations *τός, τέος*, see § 81.

§ 94.

TERMINATIONS FOR FORMING PARTICULAR KINDS OF WORDS.

1. Substantives and Adjectives.

(a) *Diminutives* are formed by the Greeks with the terminations *ιον, διον, ιδιον, ιδευς, αριον, υλλιον, υλλις, ις, ισκος, ισκη, &c.* *e. g.* παιδίον, *a little boy*, στεφανίσκος, *a little crown*, νεανίσκη, *a little girl*, ἰχθύδιον, *a little fish*, πινακίδιον, *a tablet*, ἀετιδέυς, *an eaglet* (only used of young animals), παιδάριον, *a baby*.

Note. Concerning the accentuation of diminutives ending in *ον* and *ος*, see § 33. 2. Exception c. page 100. Besides it must be observed that those terminating in *ευς, ις* and *υλλις*, are oxytone; *e. g.* νησίς (from νῆσος, *an island*), ἀκανθυλλίς (from ἄκανθα, *a thorn*).

(b) *Amplificatives* are formed with the terminations *ων* and *αζ*, *e. g.* γάστρων, *a big-bellied person*, κεφάλων, *a thick-head*, πλούταζ, *stony*.

(c) As *nouns of nations* are used partly substantives with the terminations *ευς*, *ιτης*, *ιατης*, *ιωτης*, (*fem. ις*), *e. g.* Δωριεύς, *a Dorian*, Μεγαρεύς (*of Megara*), Ἀβδηρίτης (*of Abdera*), Σπαρτιάτης, Σικελιώτης, partly adjectives with the terminations *ιος*, *αιος*, *ανος*, *ινος*, &c., *e. g.* Κορίνθιος, Ἀθηναῖος, Ἀσιανός, Βυζαντινός.

(d) *Patronymics* have the terminations *δης*, *ιδης*, *αδης*, *ιαδης*, *e. g.* Ἀλευάδης, (*from Ἀλεύας*), Κρονίδης, Ἀτρείδης, Τελαμωνιάδης, Πηλείδης, Πηληϊάδης.—The *feminines* have the terminations *ις*, *ας*, *ωνη*, *ινη*, *e. g.* Τανταλῖς (*daughter of Tantalus*), Ἰναχίς, Θεστίας, Ἀκρισιώνη, Ἀδραστίνη.

2. Verbs.

(a) *Desideratives*, which express *a wish*, *a desire*, are mostly formed from the future of other verbs by means of the termination *ειω*, *e. g.* γελασεῖω, *I should like to laugh*, (γελάσω *from* γελάω), πολεμησηεῖω, *I have a desire for war*, (πολεμήσω *from* πολεμέω).—Others of this kind are formed from substantives with the termination *ιαω*, *e. g.* κλαυσιάω, *I have a desire to weep* (κλαῦσις), στρατηγιάω, *I am desirous of being a general* (στρατηγός).

(b) *Frequentatives*, which denote *the frequent repetition* of one and the same action, are formed from simple verbs by means of the terminations, *αζω*, *ιζω*, *υζω*; *e. g.* στενάζω (στένω), *to groan much*, αἰτίζω (αἰτέω) *to ask often*, beg, ἐρπύζω (ἔρπω), *to creep continually*.

(c) *Inchoatives*, which indicate *the beginning of an action or state*, have all the termination σκω; e. g. μεθύσκω, *I intoxicate (begin to make drunk)*, ἡβάσκω, *I become marriageable*.

§ 95.

FORMATION OF NEW WORDS BY COMPOSITION.

1. To express compound ideas the Greeks unite two or more words into one. Such compounded forms are found in Greek in considerable number and by frequently joining two or three prepositions to the same word, the language acquires an accuracy and refinement of expression, which cannot be rendered in any other without prolixity and circumlocution; e. g. ὑπ-εκ-φεύγω, *I fly secretly away from a place*, προ-κατα-λαμβάνω, *I take possession of beforehand*.

2. If in combining several words together no harshness or dissonance arises, each individual member of the compound retains its proper form, or only undergoes the usual changes, which are rendered necessary by the nature of the concurring letters; e. g. πολι-φάγος, *much-eating*. παλαι-φατος, *spoken long ago*, πάλμ-φορος, (πᾶν and φέρω), *all-producing, fruitful*, ναυμαχία, *a sea-fight*, ἐγ-καλέω (έν), *I call on*.

3. In general however the root of the first member of the compound receives an accession: ο, ε, σ, σι, e. g. παιδ-ο-τρίβης, *one that educates chil-*

dren, ἰχθυ-ο-πώλης. *a fish-monger*, σωματ-ο-φύλαξ, *a body-guard*, δακ-έ-θυμος (from δάκνω, root δακ), *heart-gnawing*, τελε-σ-φόρος, *bringing to an end*, λυ-σι-μελής, *limb-relaxing*, παυ-σί-χολος, *rage-appeasing*.

Note 1. The *o* is used for connection, when the first member of the compound is a noun, *ε* and *σι*, when it is a verb, as appears from the adduced examples.

4. As occurring only in composition must be observed the particle *δυσ*, which is always annexed unchanged and expresses *adversity* or *difficulty* (the English *mis* or *un*), and the *α* privative, which, when the word to which it is attached begins with a vowel, takes an additional *ν* and denotes *negation* or *privation*; *e. g.* δυστυχεῖν, *to have an adverse fate*, δυσάρεστος, *dissatisfied*, δυσζήτητος, *difficult to be sought*, ἄπαις, *childless*, ἄκακος, *harmless*, ἀναίτιος, *innocent*.

Note 2. In general the accent of the compound differs from that of the simple word, since the rule here obtains, that generally the accent recedes as far towards the beginning of the word as the nature of the final syllable permits; *e. g.* σύνοδος (from οδός), ἄπαις (from παῖς). Compound adjectives, concerning which the necessary rules are given above, page 147 to 151, require particular attention in respect to accentuation.

END OF THE ETYMOLOGY.

SECOND PART.

S Y N T A X.

Explanation of the Idea and Exposition of the Contents.

§ 96.

1. SYNTAX (σύνταξις) teaches the application of words whose formation has been learnt previously, and shews how the same must be combined together among themselves and as members of a proposition.

2. Hence it prescribes rules on the use of all the parts of speech, and, proceeding from the easier to the more difficult, treats: (1) Of the noun, partly by itself and partly in combination with other nominal forms (article, adjective, pronoun, participle.) (2) The noun in combination with a verb, and with other words upon which it appears as dependent. (3) The verb in all its parts. (4) The use of the participle and of the cases absolute. (5) The application of particles or lesser parts of speech.

Note. Strictly considered, the whole contents of the syntax ought to be divided into two principal sections, in the first of which should be explained the combination of single ideas among

themselves, and in the second, the union of single ideas into propositions. In a school-book, however, comprehensiveness and brevity of exposition do not appear to be purchased too dearly by the sacrifice of the purely scientific construction, and hence we have relinquished the prescribed philosophic course, and have adopted the above-named five divisions, under which every thing to be investigated respecting the usages of the Greek language, can be conveniently arranged.

CHAPTER I.

*Nouns by themselves, and in Combination with other
Nominal Forms.*

§ 97.

PRELIMINARY REMARK.

Although the article, like the adjective and pronouns, can appear only in combination with a noun, and consequently the rules respecting its use must be incorporated with the doctrine on the combination of the subject with its accessory definitions, yet in Greek so many peculiarities are to be observed in these kinds of words, that it is requisite, towards their accurate and complete discussion, to treat of them in separate sections previously to that doctrine, and in the nature, as it were, of an introduction to the same.

§ 98.

OF THE USE OF THE ARTICLE.

1. A noun in and by itself denotes an object or idea without further relation or accessory definition. But if it is to indicate a definite individual out of a general species, the article is added, namely, *the definite*, ὁ, ἡ, τό, when the object is conceived as known and in a certain condition, *the indefinite*, τις, τι, when it is assigned generally as an individual without distinct peculiarities; *e. g.* ζῶον, *animal* (every being of that kind), τὸ ζῶον, *the animal*, (a definite individual, conceived with certain characteristics), ζῶόν τι, *an animal* (an individual being out of the species of animals conceived without nearer characteristics).

ELUCIDATION.—ὁ, ἡ, τό, is properly a demonstrative pronoun, and is frequently used as such in the elder language and with the poets. Hence when it is joined to a noun it always distinguishes one object from another, and gives it a particular prominence, representing the object as known or expected. In this still more demonstrative signification the article is always used in the elder language, *e. g.* by Homer. Its use in the place of a mere article without the emphasis of a demonstrative, is chiefly confined to prose, being much less frequent with the poets.

2. (3) In simple substantives the definite article stands before, the indefinite after; but if the

substantive is accompanied by accessory definitions, these are either inserted between the article and substantive, or placed after the substantive with the repetition of the article. The indefinite article stands between the substantive and the adjective belonging to it.

Τὸ τῆς ἀρετῆς κάλλος.—ἡ πρὸς Γαλάτας μάχη, *or* ἡ μάχη ἡ πρὸς Γαλάτας.—ἑώρακα τὴν σὴν θυγατέρα, *or* τὴν θυγατέρα τὴν σὴν.—παντὸς ἐπαίνου ἄξιος φαίνεται ὁ φίλος ὁ τὰ ἀγαθὰ συμπράττων καὶ τῶν πονηριῶν ἀποτρέπων.—τὰς ἡδονὰς θήρευε τὰς μετὰ δόξης.—σχέτλιός τις ἄνθρωπος, *or* ἄνθρωπός τις σχέτλιος.

3. When a substantive is used for the designation of a general specific idea, the Greeks add the article only in those cases where the idea is to be rendered emphatically prominent either in and by itself or in opposition to another; the article is else wanting; *e. g.* πόλεμος οὐκ ἔστιν ἄνευ κινδύνων, *war is not free from dangers.*—ὁ πόλεμος οὐκ ἄνευ κινδύνων, ἡ δὲ εἰρήνη ἀκίνδυνος (the article on account of the opposition of war and peace.)

(4) In proper names the article stands in Greek either (a) as a demonstrative, which is almost invariably the case with Homer, or (b) to indicate that the object is known generally or already mentioned in the preceding. But the article must always be omitted before a proper name, when an additional substantive with the article is subjoined to the same for nearer definition.

Οὐνεκα τὸν Χρύσην ἠτίμησ' ἀρητῆρα Ἀτρεΐδης, (that Chryses, the known).—ἡ δ' ἦτοι τὸ πρὶν μὲν ἀναίνετο

ἔργον αἰκὲς διὰ Κλυταιμνήστην (she, Clytemnestra).—
ὁ Κῦρος πολλὰ ἔθνη κατεστρέψατο (the celebrated
Cyrus).—αἱ μέγισται τῆς Ἑλλάδος πόλεις ἦσαν ἡ
Σπάρτη καὶ αἱ Ἀθῆναι (the known Sparta and
Athens).—Κῦρος, ὁ τῶν Περσῶν βασιλεύς.—Θῆβαι,
αἱ ἐν Βοιωτίᾳ.

5. Every expression, which does not merely indicate an object generally but represents it as existing in a particular state or in a peculiar relation, is accompanied in Greek by the definite article.

Τὸν γέροντα αἰδεῖσθαι χρή (one ought to reverence an old man).—μὴ δρᾷ τοὺς τεθνηκότας κακῶς (treat not the dead with evil).—τῶν τοῦ βίου ἀγαθῶν μετέχειν δεῖ καὶ τὸν δοῦλον (even a slave, &c.)

6. (§ 99). An adjective receives the article when it is to be formed into a substantive. This occurs most frequently in the neuter of the adjective, wherein it must be observed, that the Greeks make use of the neuter plural to designate either a whole class of objects, or individual relations and conditions of an object, or a whole as far as it is conceived to be composed of individual parts, but the neuter singular, on the contrary, when a whole in and by itself or an abstract idea is to be assigned.

Ὁ σοφὸς μόνος πλούσιος (ἐστὶ).—τὸ καλὸν θήρενε.—
τῶν κακῶν πλείω ἐστὶ κατὰ τὸν βίον, ἢ τῶν ἀγαθῶν.—τὸ
ἐν ἀνθρώποις κακόν (the evil, wickedness of men).—
τὰ ἐν ἀνθρώποις κακά (the ills, sufferings in the
world).

7. (4). The article in Greek appears alone, that is without a subjoined substantive, in the following cases: (a) When a substantive already named would have to be repeated; (b) when the idea of the substantive assigns a general relation or a reference easy to be supplied from the context. Such substantives are: condition, situation, affairs, relations, circumstances, events (*πράγματα*), things, goods, property (*χρήματα*); house, home, country (*οἶκος, χώρα*), men, persons, relatives, friends, dependents, companions, subjects (*ἄνθρωποι*); son, daughter (*υἱός, παῖς, θυγατήρ*); road (*ὁδός*), day, time (*ἡμέρα, χρόνος*).

Μετρία ἢ θεῶ δουλεία, ἄμετρος δὲ ἢ τοῖς ἀνθρώποις.—*οἱ πολέμιοι καὶ τὴν ἡμετέραν δύναμιν φοβοῦνται, καὶ τὴν τῶν συμμάχων.*—*Ἀλέξανδρος, ὁ Φιλίππου (υἱός), κάρτα ἐπολέμησε.*—*Ἑρμῆς, ὁ Μαίας (υἱός), τῆς Ἀτλαντος (θυγατρός), διακονεῖται τοῖς θεοῖς.*—*ἕκαστός τις ἀποδημήσας φοβεῖται περὶ τῶν οἴκοι (πραγμάτων).*—*κληρονόμος τῶν πατρῶων (χρημάτων).*—*τὰ ἡμέτερα (χρήματα) μικρά ἐστιν.*—*πορεύεσθαι εἰς τὴν Ἀλεξάνδρου (χώραν).*—*ιέναι εἰς τὸν ἐταίρου (οἶκον).*—*ὁ Κῦρος τοὺς ὑφ' αὐτῶ (ἀνθρώπους) ὥσπερ αὐτοῦ παῖδας ἐτίμα.*—*ὁ Κῦρος προῖὼν τὴν ἐπὶ Βαβυλῶνος (ὁδόν) κατεστρέψατο τοὺς Φρύγας.*—*τῇ ἐπιούσῃ or τῇ ἐξῆς (ἡμέρᾳ).*—*οἱ ἀμφί τινα, οἱ περὶ τινα, οἱ σύν τινι, οἱ μετὰ τινος, the surrounding companions, dependents, friends, assistants of any one.*—*τὰ παρὰ τινος, the accounts, commands, gifts of one.*—*τὰ πρὸς τινα, the relations towards one.*—*τὰ περὶ τι or τὰ κατὰ τι, the circumstances, events of a thing.*—*τὰ τῆς ἀρετῆς, the nature of virtue, virtue in its whole compass.*—*τὰ τῆς τύχης, the course of fortune.*

Note 1. This last mentioned mode of expression is not unfrequently used in Greek as an emphatical paraphrase of a simple substantive; *e. g.* οἱ περὶ τὸν Δημοσθένη, Demosthenes with his party.—οἱ περὶ τὸν Φίλιππον, Philip and his power.—τὰ τοῦ πολέμου, war and its concomitants.

8. The article is also added, when the substantive is accompanied by a pronoun, in the following cases:

(a) It is used with the demonstratives οὗτος and ἐκεῖνος, in which case the pronoun either precedes the article or follows the substantive; *e. g.* οὗτος ὁ ἀνὴρ or ὁ ἀνὴρ οὗτος (not ὁ οὗτος ἀνὴρ).—Demonstratives from the correlative series (§ 59) can also be placed in the middle between the article and substantive; *e. g.* τοιοῦτος ὁ ἀνὴρ, or ὁ τοιοῦτος ἀνὴρ.—τοσαύτη ἡ δύναμις, or ἡ τοσαύτη δύναμις.

(b) In possessive pronouns the addition of the article, though not necessary, is however usual, the possessive being placed in the middle between the article and substantive; *e. g.* ὁ σὸς δοῦλος ἀπέδρα.—ἐμὸς υἱός (a son of mine).—ὁ ἐμὸς υἱός (my son, the definite, who is already known from the context, or my only son).

(c) In πᾶς, πᾶσα, πᾶν the use of the article is different according to the difference of signification: in the signif. *every* it generally stands without the article, and even in the plural, where it signifies *all*, the article enters only when the discourse is of definite and known objects; in the signification *whole* it takes the article and assumes the position of an adjective.

Εἰ ἐγὼ ἐθέλωμι ἄρχειν, πάντες ἂν ἐμοὶ πείθοντο.—Κῦρος ἔτι παῖς ὢν, ὅτε ἐπαιδέετο σὺν τοῖς ἄλλοις παισί,

πάντων πάντα (1) κράτιστος ἐνομιζέτο.—στρατιῶται πάντες (all, who are soldiers), πάντες οἱ στρατιῶται (all the soldiers, already spoken of), οἱ στρατιῶται πάντες or οἱ πάντες στρατιῶται (the whole mass of soldiers).

9. (6). Adverbial expressions become adjectives by the accession of the article, and, when a substantive is omitted (see above, 7), supply the place of substantives.

Οἱ πάλαι σοφοί.—τὰ ἄνω τῆς Αἴτνης χωρία.—ὁ μεταξὺ χρόνος.—οἱ πλησίον ἄνθρωποι.—αἱ πέλας κῶμαι.—ἡ αὔριον (ἡμέρα).—οἱ πάλαι (ἄνθρωποι).—τὸ σήμερον μέλει μοι.

10. (5). The article τό is joined also to the infinitive, to form it into a substantive idea, partly where the infinitive occurs independently either alone or with accessory definitions, partly and principally where it completes an impersonal proposition to which with τό it appears as the subject. Generally the article τό is joined to every word, and even to whole propositions, which are to be adduced as independent ideas.

Τὸ πρᾶττειν.—τὸ καλῶς λέγειν.—τὸ Ἑλλάς (2).—τὸ ἄνδρα ἄρχοντα πᾶσιν ἅμα χαλεπαίνειν τοῖς ἀρχομένοις τοῦτο (3) ἐμοὶ δοκεῖ μέγα ἁμάρτημα εἶναι.—τὸ μὲν ἄλλων καταμέμφεσθαι ῥᾷδιον (ἐστὶ), τὸ δὲ αὐτὸν μὴ περιπεσεῖν

(1) In all things.—(2) The word Hellas ; on the contrary, ἡ Ἑλλάς, the country of that name.—(3) τοῦτο inserted only as an emphatic reference to τὸ—χαλεπαίνειν, which words are to be considered as together forming one substantive, and the subject to the proposition δοκεῖ ἁμάρτημα εἶναι.

ψόγω χαλεπώτατον.—οὐδὲν θαυμαστὸν τὸ ὁμιλεῖν τοῖς πονηροῖς τοὺς πονηροὺς.—ἐὰν τοῦτο βεβαίως ὑπάρξῃ, τότε καὶ περὶ τοῦ τίνα τιμωρήσεται τις ἐκείνον τρόπον ἐξέσται σκοπεῖν (1).

10. (7). Lastly, in the common language the article appears also as a pronoun in combination with μέν and δέ in distributions and distinctions : ὁ μέν—ὁ δε, this—that ; the one—the other.

Οἱ μὲν ἐς φυγὴν ἐτράποντο, οἱ δὲ ἔμειναν.—τῶν στρατιωτῶν οἱ μὲν ἐκύβευον, οἱ δὲ ἔπινον, οἱ δὲ ἐγυμνάζοντο.—τ οὐ ς μ ἐ ν ἐ π ῆ ν ν ει, τ οὐ ς δ' ἐ κ ό λ α ζ εν.

§ 99. (100.)

PECULIARITIES IN THE USE OF PRONOUNS.

1. The definite pronoun αὐτός, αὐτή, αὐτό, is used in a threefold sense : (a) when it is joined to personal pronouns of the two first persons or to the third person of a verb, or is combined with a noun, it signifies *self*, and stands either before the article or after both the article and noun. (b) In combination with the article, ὁ αὐτός, it signifies : *the same, the very same*. (c) If its oblique cases

(1) If we have made sure of this, it will then be possible also to consider in what manner one may punish him ; where the whole proposition τίνα τρόπον τιμωρήσεται τις ἐκείνον is formed as it were into a single substantive idea by the addition of the article τοῦ.

are used in reference to a preceding noun, they are to be rendered, in English, by : *him, to him, her, to her, it, &c.*

Ὁ πατήρ αὐτός ἐφοβήθη.—μᾶλλον τοῦτο φοβοῦμαι ἢ τὸν θάνατον αὐτόν.—αὐτός ὁ ἀδελφός ἔτυπέ με.—αὐτός ἔφη.—ἐγὼ αὐτός ἐκλαυσα.—αὐτῷ συνῆν.—αὐτὸν ἔπεισα τοῦτο ποιεῖν.—Δῖνος μὲν ἐδίδαξε τὸν Ἡρακλέα κισσαρωδεῖν. Ἡρακλῆς δὲ ὀργισθεὶς ἀπέκτεινεν αὐτόν.—γυνή τις εἶχεν ὄρνιν, καὶ ἐκάστην ἡμέραν ὦν αὐτῇ τίκτουσαν.—ἔδωκα αὐτῷ τὸ βιβλίον.—τὸ αὐτὸ χωρίον ἐάλω (1).—οἱ ὑπὸ τῆς αὐτῆς μητρὸς τραφέντες, καὶ ἐν τῇ αὐτῇ οἰκίᾳ ἀυξηθέντες, καὶ ὑπὸ τῶν αὐτῶν γονέων ἀγαπώμενοι, καὶ τὴν αὐτὴν μητέρα καὶ τὸν αὐτὸν πατέρα προσαγορεύοντες, πῶς οὐ πάντων οὗτοι οἰκειότατοι;—οἱ Πέρσαι καὶ αὐτοὶ (2) ἐς μάχην ἐτάξαντο.—ἀλλὰ καὶ ἡμεῖς αὐτοὶ τολμήσομεν.

Note 1. In the signification of the oblique cases of αὐτός adduced under *c*, Homer generally and the other poets frequently use the requisite cases of the third personal pronoun. Frequently also no pronoun is found for the designation of a reference so near and so easy to be understood from the context.

Λαέρτην οὐκέτι φασὶ πόλινδε (3) ἔρχεσθ', ἀλλ' ἀπάνευθεν ἐπ' ἀγροῦ πήματα πάσχειν, γρη῏ (4) σὺν ἀμφιπόλῳ, ἢ οἱ (for αὐτῷ) βρῶσιν τε πόσιν τε παρτιθεῖ (5), εἴτ' ἄν μιν (for αὐτόν) κάματος κατὰ γυῖα λάβῃσιν—πολλῶν ἀνθρώπων ἴδεν ἄστεα, καὶ νόον (scil. αὐτῶν) ἔγνω.

2. Instead of the oblique cases of αὐτός, those of *ἑαυτοῦ* are used, when the expressions : *him, to*

(1) ἀλίσκομαι, see § 84.—(2) Properly *themselves also*, and as this always presupposes another, who has done the same, it can be conveniently translated by *likewise*.—(3) Epic for ἐς πόλιν.—(4) From γρᾶς, see § 43. Note 5.—(5) Epic for παρατίθησι.

him, to her, himself, herself, &c. refer to the principal subject of the proposition.

Ὁ Κῦρος πολλῶν ἐθνῶν ἡρξεν, οὗδ' ἐαυτῷ ὁμογλώττων ὄντων, οὔτε ἀλλήλοις· καὶ ὅμως ἡδυνήθη ἐφικέσθαι μὲν ἐπὶ τοσαύτην γῆν τῷ ἅφ' ἐαυτοῦ φόβῳ, ὥστε καταπλῆξαι πάντας, καὶ μηδένα ἐπιχειρεῖν αὐτῷ· ἐδυνήθη δὲ ἐπιθυμίαν ἐμβαλεῖν τοσαύτην τοῦ πάντας αὐτῷ χαρίζεσθαι, ὥστε αἰετῇ αὐτοῦ γνώμῃ ἀξιοῦν κυβερνᾶσθαι.—ὁ τύραννος νομίζει τοὺς πολίτας ὑπηρετεῖν ἐαυτῷ.—Τισσαφέρνης διαβάλλει τὸν Κῦρον πρὸς τὸν ἀδελφὸν, ὡς ἐπιβουλεύει αὐτῷ.

3. Possessive pronouns are used in Greek much more rarely than in English. For in all cases where things which belong to different persons are not expressly contrasted with each other, or otherwise assigned with possessive definitions, no possessive is joined in Greek to the substantive. Moreover the genitive of personal pronouns is frequently used for possessives. We must observe therein, that instead of possessives of the third person the genitive of αὐτός is adopted, interchangeably with the reflexive ἐαυτοῦ, which occurs in those cases where the possessive assigns a property of the principal subject.

Ὁ σὸς δοῦλος οἷ ὁ σοῦ δοῦλος.—ὑμέτεροι οἱ παῖδες οἱ οἱ παῖδες ὑμῶν.—μὴ οἶον, τὸ σὸν μὲν ὅμμα δύνασθαι ἐπὶ πολλὰ στάδια ἐξικνεῖσθαι, τὸν δὲ τοῦ θεοῦ ὀφθαλμὸν ἀδύνατον εἶναι ἅμα πάντα ὁρᾶν.—ὦ γὰρ, κατὰ μαθε, ὅτι καὶ ὁ σὸς νοῦς ἐνὼν τὸ σὸν σῶμα, ὅπως βούλεται, μεταχειρίζεται.—ὁ πατήρ ἐκέλευσέ με ταῦτα ποιεῖν.

—οἱ γονεῖς στέργουνσι τὰ τέκνα.—πάντες ἀγαπῶσι τοὺς φίλους.—ὁ Ζεὺς τὴν Ἀθηνᾶν ἔφυσεν ἐκ τῆς ἐαυτοῦ κεφαλῆς.—σχολαστικὸς ἀπορῶν τὰ βιβλία αὐτοῦ ἐπίπρασκε.—δῶρα πλεῖστα λαβὼν ὁ Κῦρος ταῦτα πάντα τοῖς φίλοις διεδίδου. καὶ ὅσα τῷ σώματι αὐτοῦ κόσμον πέμποι τις, καὶ περὶ τούτων λέγειν αὐτὸν ἔφασαν, ὅτι τὸ μὲν ἐαυτοῦ σῶμα οὐκ ἂν δύναιτο τούτοις πᾶσι κοσμήσαι, φίλους δὲ καλῶς κεκοσμημένους μέγιστον κόσμον ἀνδρὶ νομίζοι.

Note 2. Instead of the genitive of personal pronouns the dative also is used for possessives, in the elder language generally, by the poets of all periods frequently, and by the Attic prose writers chiefly in φίλος, ἑχθρός, πολέμιος, σύμμαχος and similar adjectives formed into substantives.

Μητέρι μοι μνηστῆρες ἐπέχραον οὐκ ἐξελούση.—ὅσσε δέ οἱ πυρὶ λαμπετόντι εἴκτην (1).—λεύσσετε γὰρ τόγε πάντες, ὃ μοι γέρας ἔρχεται ἄλλῃ.—οἱ ἡμῖν σύμμαχοι ἀφικνοῦνται πολλῇ τῇ δυνάμει.—οὐ πάντας τοὺς οὐκ εὐνοὺς ἐχθροὺς σοὶ δεῖ νομίζειν. Κῦρος μὲν ἀπέθανε μαχόμενος τῷ ἀδελφῷ. Ἀρταπάτης δὲ, ὁ πιστότατος αὐτῷ τῶν σκηπτούχων θεράπων, λέγεται, ἐπειδὴ εἶδε πεπτωκότα Κῦρον, καταπηδήσας ἀπὸ τοῦ ἵππου περιπεσεῖν αὐτῷ.

Note 3. The reflexive pronoun of the third person occurs frequently in reference to the first and second person, when the correct reference is evident from the context.

Εἶτα τολμήσεις τοῖς ὀφθαλμοῖς τοῖς ἐαυτοῦ (for σεαυτοῦ) τὸν υἱὸν ἀποθνήσκοντ αὐπομείναι;—οὕτω παιδεύεις τοὺς ἐαυτοῦ (for σεαυτοῦ) φίλους.—οὐδὲ τὴν ἐαυτοῦ (for σεαυτοῦ) σύ γε ψυχὴν ὀρᾷς, ἢ τοῦ σώματος κυρία ἐστίν.

4. Personal pronouns are joined in the nominative to a verb, only when they possess a particular emphasis, and therefore chiefly when one person is opposed to another. In Homer

(1) See page 287 under εἴκω.

they frequently occur without possessing any particular emphasis.

Ἐ γὼ μὲν εὐφραίνομαι, σὺ δὲ διὰ πένθους ἄγεις τὸν βίον.—σὺ δὲ ἀμφοτέρου τῶν πλείστου ἀξίων τετυχηκῶς (1), οὐκ οἶει σοῦ θεοὺς ἐπιμελεῖσθαι;—οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἦλυθον (2) αἰχμητῶν (3) δεῦρο μαχησόμενος.—ἦλθον ἐγὼ παύσουςα τὸ σὸν μένος οὐρανόθεν. (In the two last examples, adduced from Homer, the pronoun evidently stands without particular emphasis).

5. The indefinite pronoun *τις* frequently expresses in general our English *one*, or *every one*.

Ποῖ *τις* τρέφεται;—λεγέτω *τις* περὶ αὐτοῦ τούτου, ἧ γιγνώσκει.—καὶ *τις* οἰκίαν ἀναπλασάσθω.—ἄνθρωπον ἀναιδέστερον οὐκ ἂν *τις* εὔροι.

6. Relative pronouns are regulated in respect to gender and number by the noun, to which they refer, but in respect to case by the verb of the proposition, to which they belong.

Οὗτός ἐστιν ὁ ἀνὴρ, ὃν εἶδες.—μετέδωκεν ἡμῖν πάντων, ὅσα παρῆν.—φίλον οὐκ ἔχω, ᾧ τινι πιστεῦσαι ἂν δυναίμην.

7. Frequently however the noun, to which a relative refers, is omitted in the antecedent proposition and joined to the relative in the same case with it. This construction is called *transposition in the relative*. Also the relative proposition

(1) To whom both the noble advantages have been granted.—
(2) Epic for ἦλθον.—(3) Epic for αἰχμητῶν.

must often be placed before the demonstrative, namely when it contains the more important idea.

Οὗτός ἐστιν, ὃν εἶδες ἄνδρα.—οὐκ ἔχω, ὥτι νι πιστεῦσαι ἂν δυνάμην φίλῳ.—ὃν ἂν γνῶσι δυνάμενον μὲν χάριν ἀποδιδόναι, μὴ ἀποδίδοντα δὲ, κολάζουσι καὶ τοῦτον ἰσχυρῶς.

8. (§ 127. 3—6). A peculiar construction in the use of the Greek relative consists in what is termed *attraction*. Thus when a relative should stand in the accusative on account of the verb connected with it, but the noun to which it refers stands in the genitive or dative, and is not accompanied by a demonstrative pronoun, the relative is then put in the same case with the noun.

Μεταδίδως αὐτῷ τοῦ σίτου, οὗπερ αὐτὸς ἔχεις.—εὔ προσφέρεται τοῖς φίλοις, οἷς ἔχει.—χρήματα σὺν τοῖς θησαυροῖς, οἷς ὁ πατὴρ κατέλιπεν, ἐστίν, εἰς ἀργύριον λογισθέντα, τάλαντα πλείω τῶν τρισχιλίων.—ἀντὶ τῶν πεντήκοντα ταλάντων, ὧν ἔφερες δασμὸν, διπλάσια Κναζάρει ἀπόδος.

9. This attraction of the relative occurs the most frequently, when it refers to demonstrative pronouns which stand unaccompanied by a substantive for the designation of general ideas. In this case the demonstrative pronoun is usually omitted, although perspicuity and energy frequently render it necessary to be retained, especially when the relative proposition precedes the demonstrative. Transposition in the relative also,

of which mention has been made above (7), is not unusual in attraction.

Οὐκέτι ἔγωγε πιστεύω οἷς (1) ἀποκρίνομαι.—ὧν (2) ἑκτησάμην οὐδὲν οἶδα, ὅτι οὐ διεσωσάμην.—οὐδὲ νῦν τήν γ' ἐμὴν ψυχὴν ἐώρατε, ἀλλ' οἷς (3) διεπράττετο, τούτοις αὐτὴν ὡς οὖσαν κατεφωρᾶτε.—οἷς ἄν οἱ ἄλλοι ἐργάζονται, τούτοις σὺ χρήσῃ.—ἐξεπλάγη καὶ βασιλεὺς τῇ ἐφόδῳ τοῦ στρατεύματος· ἐδήλωσε δὲ τοῦτο οἷς (4) τῇ ὑστεραίᾳ ἔπραττε.—ἐπελάθου τι ὧν ἐβούλου εἰπεῖν;—τῶνδε γὰρ χάριν καὶ δεῦρ' (5) ἔβημεν, ὧν ὅδ' ἐξαγγέλλεται.—βουλοίμην ἂν ὑμᾶς καὶ τοῦτο κατανοῆσαι, ὅτι τούτων, ὧν νῦν ὑμῖν παρακελεύομαι, οὐδὲν τοῖς δούλοις προστάττω, ἃ δ' ὑμᾶς φημι χοῆναι ποιεῖν, ταῦτα καὶ αὐτὸς πειωῖμαι πάντα πράττειν.—Κῦρος πολλάκις βίκους οἴνου ἡμιδεῖς ἔπεμπε τοῖς φίλοις ἐπιλέγων, δεῖταί σου τοῦτον ἐκπιεῖν τήμερον σὺν οἷς (6) μάλιστα φιλεῖς.

Note 4. Examples are more rare, in which attraction takes place when the preceding demonstrative is combined with a substantive; e. g. εἴπερ εἴη που ἡ ψυχὴ καθ' ἑαυτὴν ξυνηθροισμένη καὶ ἀπηλλαγμένη τούτων τῶν κακῶν, ὧν σὺ νῦν διῆλθες, πολλὴ ἂν ἔλπις εἴη καὶ καλὴ, ὡς ἀληθῆ ἔστιν ἃ σὺ λέγεις. *Plat. Phaedo.* pag. 64. ed. Heindorf.

10. A particular kind of attraction obtains with the relative οἷος. Thus when the nominative of οἷος should form a separate proposition, combined with a form of the verb εἶναι and in reference to a preceding demonstrative, not only the demonstrative but the verb of the relative proposition

(1) For τούτοις, ἄ.—(2) For τούτων, ἄ.—(3) For τούτοις, ἄ, although τούτοις also stands expressly in the subjoined demonstrative proposition.—(4) For τούτοις, ἄ.—(5) Abbreviated for δεῦρο.—(6) For σὺν τούτοις, οὔς.

also is omitted, and the relative placed before the noun, to which it refers, in the same case with it.

Πάνυ ἡδέως χαρίζονται οἷω σοὶ ἀνδρὶ (for ἀνδρὶ τοιούτῳ, οἷος σὺ εἶ).—χαλεπὸν ἦρου, καὶ οἷω γε ἐμοὶ ἄπορον (for καὶ ἄπορον τῷ τοιούτῳ, οἷος ἔγωγέ εἰμι).

Note 5. The word referred to by the relative is also frequently wanting, either when it can easily be supplied from the context, or is the indefinite pronoun *τις*; *e. g.* δύναιο ἂν εὐρεῖν, ὅτῳ χαρίσαιο.—εἰσὶν οἱ λέγουσιν.—εἵποτε Κῦρος πορεύοιτο καὶ πλεῖστοι μέλαιοιεν ὕψεσθαι, προσκαλῶν τοὺς φίλους ἐσπουδαιολογεῖτο, ὡς δηλοῖη οὗς τιμᾷ.—κολάζουσι δὲ καὶ οὗς ἂν ἀδίκως ἐγκαλοῦντας εὐρίσκωσι.

Note 6. Particular regard must be paid to the use of relatives in Greek, where they are placed in combination with *ἔστιν* in the sense; *some person, some, &c.*

Πελοποννήσιοι ᾤκισαν τῆς ἄλλης Ἑλλάδος ἔστιν ἅ χωρία.—ἔστιν οὐστίνας ἀνθρώπων τεθαύμακας ἐπὶ σοφίᾳ;—ἔστιν οἷς οὐχ οὕτως ἔδοξεν (1). So also with relative adverbs; *e. g.* ἔστιν ὅπου or ἔσθ' ὅπου, in some place, somewhere.—ἔστιν ὅτε or ἔσθ' ὅτε, sometimes.—οὐκ ἔσθ' ὅπως, in no wise.

Note 7. If by means of a verb, as *to be, to call, to believe, to think, &c.* the relative is combined with another noun in the same case, its gender and number also are then determined by this noun and not by the preceding one to which it properly refers.

Πάρεστιν αὐτῷ φόβος, ἣν αἰδῶ καλοῦμεν.—τὸν οὐρανὸν, οὗς δὴ πόλους καλοῦσιν. — φίλον δὲ, ὃ μέγιστον ἀγαθὸν εἶναί φασιν, ὁρᾷν ἔφη τοὺς πολλοὺς οὐχ, ὅπως κτήσονται, φροντίζοντας. —τί ἀπολαύσεις ἂν τῆς ἀρχῆς, εἰ μόνος ἄμοιρος εἴης ἐστίας, οὗ οὔτε ὀσιώτερον χωρίον ἐν ἀνθρώποις, οὔτε ἡδιον, οὔτε οἰκειότερόν ἐστιν οὐδέν. Xenoph. Kyrop. VII. 5. 56.

Note 8.—When the predicate does not correspond in exterior form to the subject (§ 100. 4. c.), the gender of the relative is determined by the predicate and not by the subject of the principal proposition; *e. g.* δίκη ἐν ἀνθρώποις πῶς οὐ καλόν, ὃ πάντα ἡμέρωκε τὰ ἀνθρώπινα.

(1) To some it appeared not so.

Note 9. ὁς, of the same origin with οὗτος, is also used as a demonstrative, in Homer frequently, but with the Attics only at the beginning of propositions, καὶ ὁς, *and this*; and in the formule ἧ δ' ὁς, *said he*.

Note 10. When it is required that a personal or demonstrative pronoun be added to a causal or intentional particle as a definition of the subject for the dependent proposition, the Greeks, instead of the two, use the relative in immediate reference to the subject already contained in the principal proposition.

Θαυμαστὸν ποιεῖς, ὅς (1) ἡμῖν οὐδὲν δίδως.—ὅπλα κτῶνται, οἷς (2) ἀμύνωνται τοὺς ἀδικούντας.—ἐγὼ νομίζω προστάτου ἔργον εἶναι οἷον (3) δεῖ, ὅς (4) ἂν, ὁρῶν τοὺς φίλους ἐξαπατωμένους, μὴ ἐπιτρέπη. Xephon. Hellen. I. 3. 51.

(1) For ὅτι σὺ.—(2) For ὅπως τούτοις.—(4) For τοιούτου οἷον δεῖ εἶναι, comp. above 10.—(4) For ὅπως ἂν αὐτός or ὁ τοιοῦτος.

CHAPTER II.

The Noun in combination with the Verb and with other words upon which it appears as dependent.



§ 100. (101 and 102).

COMBINATION OF THE SUBJECT WITH THE PREDICATE AND COPULA.

1. When a property is assigned of an object as existing in the same, a proposition is formed. Hence a proposition consists of three parts: (a) an object of which something is declared—*subject*; (b) a property which is attributed to the object—*predicate*; (c) a word which indicates that the subject and predicate must be conceived as combined—*copula*.

2. The subject is designated by a substantive (or a pronoun, or even an adjective or participle combined with the article and supplying the place of a substantive) and stands, because it is named directly and independently, in the *nominative*.—The predicate as the indication of a property is designated by an adjective (or even a participle or substantive in which a property is expressed), and the copula by the verb *to be*, (εἶναι, ὑπάρχειν, γίνεσθαι, φῦναι).

3. With the subject, as the most important

part of a proposition, the two other parts must agree in external form; hence the copula stands in the same number with the subject, and the predicate in the same number and case, and, when it is designated by an adjective or participle, also in the same gender.

Ὁ Κῦρος βασιλεὺς ἦν πρῶτος τῶν Περσῶν.—τὸ τῶν Περσῶν ἔθνος μαχιμώτατον καὶ ἀνδρεϊύτατον ἔφν.—ἡ σοῦ θυγατὴρ καλή ἐστι καὶ ἀγαθή.—οἱ ἀνδρωποὶ εἰσι θνητοί.—πᾶν τὸ καλόν ἐστι καὶ ἀγαθόν.—ἀθάνατοι μόνοι εἰσὶν οἱ θεοί.—Κριτίας πάντων τῶν ἐν τῇ ὀλιγαρχίᾳ βιαίωτατος ἐγένετο.—Τὰ Πυρηναιᾶ ὄρη κατὰ τὸ ὕψος ὑπάρχει διάφορα τῶν ἄλλων.

Note 1. (§ 102. 2). These three parts of a proposition do not always appear separated, but generally the predicate and copula are incorporated together in one verb. This is the case with all verbs, except those, which simply include the idea of the copula, as εἶναι, ὑπάρχειν, γίνεσθαι, φῦναι, or contain no complete and definite predicate, as the expressions; *to be called* (καλεῖσθαι, ἐπικαλεῖσθαι, προσαγορεύεσθαι, ὀνομάζεσθαι, λέγεσθαι); *to be appointed or elected* (αἰρεῖσθαι, ἀποδείκνυσθαι, χειροτονεῖσθαι, κρίνεσθαι); *to appear, to be accounted or judged*, (δοκεῖν, φαίνεσθαι, εἰκέναι, νομίζεσθαι, ὑπολαμβάνεσθαι, κρίνεσθαι); *to appear, to be manifest, to remain, to exist* (φαίνεσθαι, δηλοῦσθαι, μένειν, καταστῆναι). To all these verbs the definite designation of the predicate, frequently added in English by the aid of a preposition or of the illustrative particle *as*, is joined in Greek in the nominative.

Οἱ ὑπὲρ τὰ πεντήκοντα ἔτη γεγονότες καλοῦνται γεραίτεροι.—Ἀλκιβιάδης κεχειροτόνηται στρατηγός.—εὐδαίμων φαίνεται ὁ ἀνὴρ.—χαλεπὸν δοκεῖ τοῦτο τὸ ἔργον.—οἱ Πέρσαι ἐνομίζοντο ἀλκιμώτατοι.—Φιλοποίμην, ὀγδοῖκοντα ἔτη γεγονώς, στρατηγὸς τῶν Ἀχαιῶν ἦρέθη τὸ ὄγδοον (1).—οἱ νόμοι διαμένουσιν ἀκίνητοι.

Note 2. (§ 102. 4.). The subject is not designated by a particular term in the proposition, when it is either already contained in the verb or known from the context. This takes place (a).

(1) For the eighth time.

when a personal pronoun, upon which no particular emphasis lies (§ 99. 4.), supplies the place of the subject : (b) when something farther is said of a subject previously mentioned ; (c) when the verb expresses an action which is performed only by a subject appointed thereto ; (d) when the discourse is of indefinite subjects. The indefinite pronoun *one*, sometimes used by us in this case, is expressed in Greek either by the third person plural (where *άνθρωποι, men, people*, is to be supplied), or by the second person singular (where the speaker supposes a definite person with him), or by the third person of the passive.

Σέβομαι τοὺς πρεσβυτέρους.—Θυμοῦ κρατοῦμεν.—ὁρᾶτε τὸ μέλλον.—Τῶν Ἰβήρων ἀκλιμώτατοι μὲν εἰσιν οἱ καλούμενοι Λυσιτανοί· φοροῦσι δ' ἐν τοῖς πολέμοις πέλτας μικράς.—ἐκήρυξε (sc. ὁ κήρυξ) τοῖς Ἕλλησι παρασκευάσασθαι.—ἀναμένετε, ἕως σημαῖνοι τῇ σάλπιγγι (sc. ὁ σαλπικτής).—Ἀπόλλωνα τῆς κιθάρας εὐρετὴν ἀναγορεύουσι.—χρόνος δίκαιον ἄνδρα δείκνυσιν μόνος· κακὸν δὲ κἂν ἐν ἡμέρᾳ γνοίης μᾶ.—ὁ Κῦρος λέγεται γενέσθαι παῖς Καμβύσου.

Note 3. (§ 102. 5.) Frequently also the subject and predicate stand together without a copula, which in Greek is suppressed in all places where its absence does not offend against perspicuity.

Ἕλληγ ἐγώ (εἰμί).—τὰ τῶν φίλων (ἐστὶ) κοινά.—οὐδεν (ἦν) ὃ τι οὐχ ὑπέσχετο.—ἄδελον (ἐστὶ) τὸ μέλλον.—Θνητοὶ (εἰσὶν) οἱ ἄνθρωποι.—σοφὸς μὲν ἐκείνος (ἐστὶ), ὑμεῖς δὲ ἄφρονες (ἐστέ).

4. From the assigned rule (3), that the predicate and copula must correspond in external form to the subject, the following exceptions occur in Greek :

(a) If the subject is a neuter plural, the copula (verb) is added in the singular.

Τὰ δίκαια καὶ πάντα, ὅσα ἀρετῇ πράττεται, καλὰ ἐστὶ καὶ ἀγαθά.—τὰ κάτω τῆς Αἴτης χωρία δρυμοῖς διείληπται.—τὰ ζῶα τρέχει.—ἀληθὲς ἐστὶν ἃ σὺ λέγεις.

Note 4. This rule, however, does not obtain without exception, the plural of the verb being frequently used, when the subject is in the neuter plural, by the poets indeed often in mere conformity to the exigency of verse, but by prose writers usually only when the subject is an appellative of persons, or the idea of individuals in the plurality requires to be made distinct

and prominent; *e.g.* Xenoph. Anab. I. 7. 17. ταύτη μὲν οὖν τῇ ἡμέρᾳ οὐκ ἐμαχέσατο βασιλεὺς, ἀλλ' ὑποχωρούντων φανερά ᾤσαν καὶ ἱππων καὶ ἀνθρώπων ἵχνη πολλά (many individual traces were observed).—Xenoph. Cyrop. V. 1. 14. τὰ μοχθηρὰ ἀνθρώπια πασῶν, οἷμαι, τῶν ἐπιθυμιῶν ἀκρατῇ ἐστι, κάπειτα ἔρωτα αἰτιῶνται (1).

(b) In collective ideas, on the contrary, the copula and also the predicate frequently stand in the plural.

Τὸ στρατόπεδον ἀνεχώρουν.—τί φύλον ἄλλο, ἢ ἄνθρωποι, θεοὺς θεράπεύουσι; — τὸ πλῆθος αἰεὶ ἐθέλουσι στασιάζειν.—ὁ δῆμος εἰς τὸ θέατρον προελθόντες ἐβόων προχειρίσασθαι με στατηγόν.

(c) If the subject is considered only generally as an object, which from its nature belongs to some general class of things, the predicate stands in the neuter singular without regard to the gender and number of the subject. In English translation the predicate in such cases is accompanied either by the indefinite pronoun *something* or by the substantives *thing*, *matter*, *being*, and the like.

Οὐκ ἀγαθὸν ἡ πολυκοιρανία· εἷς κοίρανος ἔστω.—ἀσθενέστερον (2) γυνὴ ἀνδρός.—ἡ ἀνδρεία πότερον ἔστι διδακτὸν ἢ φυσικόν.—αἱ μεταβολαὶ (εἰσὶ) λυπηρόν.

(d) The predicate determines its gender by the

(1) First the singular ἔστι, because a general condition of all is assigned where the idea of plurality does not appear, then the plural αἰτιῶνται as expressive of an action which each of the many commits.—(2) A weaker creature.

idea and not by the external form of the subject, chiefly when the appellative of a person is contained in the neuter.

Τὸ μειράκιον ἐγένετο κάλος.—τὸ παῖδιον, ἧς ἐροῖ ὁ ἀδελφός.

(e) If the subject stands in the dual, the predicate and copula are often added in the plural, and if several predicates refer to this one subject, these, because the dual is a more rare and in some words a totally unusual form, stand sometimes in the dual and sometimes in the plural.

Ἀδελφὸν δύο μίαν καθ' ἡμέραν μόρον κοινὸν κατειργάσαντο.—σφῶν δ' εὐδοίη Ζεὺς, τὰδ' εἰ τελεῖτε μοι θανόντι· μέσσεσθε δ' ἤδη, χαίρετόν τ', οὐ γὰρ μ' ἔτι βλέποντ' ἐσόψεσθε αὔρις.

(f) With substantives of the feminine gender when they stand in the dual, attributives (adjectives, participles and articles) are frequently found in the masculine form, because the dual, as unnecessary, did not possess a complete formation for all words.

Ἀμφὸν τούτῳ τὴν πόλιν.—δύο γυναῖκες ἐρίζοντε.—τὴν χεῖρα.

5. If two or more subjects occur in one proposition, the common predicate and the copula either stand in the plural, or determine their external form by the subject which is next them, or, if the subjects designate inanimate objects, the predicate stands in the neuter plural.

Ἐστρατήγει τῶν νεῶν Ἀριστεύς, καὶ Καλλικράτης, καὶ Τιμάνωρ.—τίνα ἐπωνυμίαν ἔχει Ἰππίας καὶ Περίανδρος;—ἀνίστατο ἐκ τοῦ συμποσίου ὁ Τίμαρχος καὶ ὁ Φιλήμων, ἀποκτενοῦντες Νικίαν.—ἀβέβαια (ἐστὶ) καὶ πλοῦτος, καὶ δόξα, καὶ τιμή.—καὶ ἐγὼ καὶ σὺ πολλὰ δὴ τοῦ ἀρέσκειν ἕνεκα τῇ πόλει καὶ εἵπομεν καὶ ἐπράξαμεν.

§ 101. (110).

APPOSITION.

1. The predicate attributed to a subject either appears as a property connected with it and is united by the copula, or it declares the nature of the subject independently and is then subjoined without a copula; *e. g. Socrates was wise, —Socrates, the wise,*—This latter mode of attaching the predicate is called *apposition*, and the word which forms it must stand in the same case with the subject.

Κροῖσος, Λυδῶν βασιλεὺς, ἀπέβαλε τὴν ἀρχήν.—Σωκράτην, τὸν σοφόν, ἀπέκτειναν οἱ Ἀθηναῖοι.—ἀρετὴν, μίγιστον τῶν θεῶν δῶρον, θεία ἐστὶ καὶ ἀθάνατος.—Σκύδαι, βάρβαρον τὸ ἔθνος, ἀνδρεῖοί εἰσι καὶ μάχιμοι.

2. An apposition can also be subjoined to personal and demonstrative pronouns, and it occurs in Greek even when the personal pronoun is not expressed but is contained only in the verbal form.

Ἐκείνου, τοῦ σοφιστοῦ, πάντες καταγελῶσι.—ἡμεῖς, οἱ
ταλαίπωροι, ἀπολώλαμεν.—οἱ μὲν Ἀλκμήνης καὶ Σεμέλης
υἱοὶ ἐνὺχοῦνται ἀφρόντιδες· ὁ δὲ Μαίας τῆς Ἀτλαντίδος
διακονοῦμαι αὐτοῖς (1).

3. Even possessive pronouns frequently experience apposition, which however always stands in the genitive, because the relation of the genitive is expressed in the possessive (§ 108. I. 1.). The English language instead of this apposition makes use of an ejaculatory proposition, by a repetition of the subject which is indicated in the possessive pronoun.

Διαρπάζονσι τὰ ἐμὰ τοῦ κακοδαίμονος (2).—
τὰμὰ δυστήνου κακά.—ἄπιτε ἐφ' ὑμετέραν τῶν βαρ-
βάρων (3) χώραν.

§ 102. (103).

OBJECT.

1. That which is declared in the predicate denotes either a mere condition of the subject, in which it is conceived by itself without connection with other objects, or an action by which the subject stands in connection with and relation to others.

2. The object to which the action proceeding from a subject is directed, is called *proximate*,

(1) The apposition ὁ Μαίας (υἱός) refers to the ἐγώ contained in διακονοῦμαι.—(2) Wretched that I am!—(3) Ye barbarians!

when it is acted upon immediately, and *remote* when it only participates in the operation without being immediately affected by it.

3. This object is always designated by an oblique case, the proximate usually standing in the accusative, the remote frequently in the dative.

§ 103.

ILLUSTRATION OF THE RELATIONS DESIGNATED BY THE CASES.

1. Every object is considered generally in a two-fold respect: (a) as an object by itself, or individual whole without combination or contact with other things; (b) as a member of a greater whole and so far standing in combination with and relation to other objects.

2. The object which is considered individually we designate by a definite appellation and use the same unchanged in all cases where we speak of this object as an individual thing. This is the primitive form of the noun—the *nominative*.

3. If we consider an object in its combination with and relation to others, *one* only can be adduced as independent and with an unchanged appellation, while the others admit only of being represented as dependent and standing in relation to the same. This dependence is designa-

ted by a change of the primitive form of the noun, which we denominate a *dependent* or *oblique case*.

4. The oblique cases therefore denote the *relations of things to each other*. These relations, which taken singly are innumerable, may all be reduced to two principal classes: (a) *combination in a quiescent state*: (b) *combination in an active state*.

5. Combination in a quiescent state is either *internal* and *essential*, which is designated by the *genitive*; or *external* and *contingent*, which is designated by the *ablative*.

6. In the combination in an active state one object operates and exerts a power upon another. This operation however is either *immediate* so as to move and change the other object—*relation of the accusative*; or *mediate*, so that the other object does not itself receive the same but only participates therein—*relation of the dative*.

7. The use of a case must be determined by the relation which it indicates and the cases themselves arranged according to the two given principal classes of relation. Hence if we proceed from the active relation, the natural order of the cases is: *accusative, dative, genitive (ablative)*, in which we shall here treat them.

§ 104.

USE OF THE ACCUSATIVE.

1. The accusative stands in Greek with *transitive verbs* (i. e. those which express an action immediately operating upon an object), and assigns the proximate object in answer to the question, *whom?* or *what?*

Οἱ Ἕλληνες ἐνίκησαν τοὺς Πέρσας.—ὅστις μὴ κολλάζει τὰ πάθη, αὐτὸς ὑπ' αὐτῶν κολάζεται.—Θησεὺς τὴν Ἀριάδην ἐν Νάξῳ κατέλιπεν.—οἱ θεοὶ οὔτε σῖτον ἔδουσιν, οὔτε πίνουσιν οἶνον.

2. Other verbs also, which in the Latin and some modern languages frequently take the object in the dative or are connected with it by a preposition, require the accusative in Greek. Such are :

(a) Verbs signifying *to benefit* (ὠφελεῖν, ὀνύασθαι), *to hurt* (βλάπτειν), and in general all which denote an action, tending to the advantage or disadvantage of a person; consequently *to do good or evil to*, (εὖ, καλῶς, κακῶς ποιεῖν, εὐεργετεῖν, κακοποιεῖν), *to speak well or ill of* (εὖ, κακῶς λέγειν), *to injure* (αδικεῖν), *to take revenge upon* (τιμωρεῖσθαι); *to render services*, when the service implies support or protection (θεραπεύειν, δορυφορεῖν, ἐπιτροπεύειν), *to flatter* (κολακεύειν, θωπεύειν.)

Ὁ κολακεύων τοὺς φίλους πολλὰ ἀδικεῖ καὶ βλάπτει αὐτούς.—ὁ Σωκράτης διδάσκων πλεῖστα ὠφέλησε τοὺς συνόντας.—ἄνδρες ἀγαθοὶ ὠφε-

λοῦσι τὸ κοινόν.—πολλάκις καὶ δοῦλοι τιμωροῦνται τοὺς ἀδίκους δεσπότας.—εὖ λέγε τὸν εὖ λέγοντα.—μὴ δρᾷ τοὺς τεθνηκότας κακῶς.—ἀγαθοὶ πολῖται τὴν πόλιν εὐεργετοῦσι.—οἱ πολέμοι τὴν βασιλέως χώραν κακοποιοῦσι.—εὖ οἶσθ', ὅτι κακῶς λέγουσιν οἱ ἀγαθοὶ τοὺς κακοῦς.

Note 1. The verb *λυσιτελεῖν*, *to be of use to*, always takes the dative; on the contrary, the occurrence of *ὠφελεῖν* with the dative is rare and confined to the poets, as Sophocl. *Antiq.* 558. ὥστε τοῖς θανοῦσιν ὠφελεῖν.

(b) Verbs *to conceal, to keep secret, to be concealed* (κρύπτειν, κρύπτεσθαι, λανθάνειν), *to escape, fly, flee, run away, withdraw* (φεύγειν, ἀποδιδράσκειν, δραπετεύειν), *to be afraid or ashamed* (φοβεῖσθαι, δεῖδειν, αἰδεῖσθαι, αἰσχύνεσθαι).

Δοῦλος ἀποδρᾷς τὸν δεσπότην θανάτου ἐστὶν ἄξιος.—οὐ λήσεις τὸν πατέρα ταῦτα ποιήσας.—μὴ φεῦγε τὸν ὑπὲρ τῆς πατρίδος κίνδυνον.—μὴ ἀποκρύπτου με, οἷς ἂν βούλοιο φίλος γενέσθαι.

3. The accusative also occurs in Greek with *intransitive verbs*, when the object which receives the action contained in the verb is definitely assigned. This takes place chiefly in the two following cases :

(a) In verbs signifying *to go, to come, to reach, to arrive*, or in general any *motion*, the object *into, over or through which* the motion extends, is put in the accusative, while in English it is usually joined to these verbs by means of a preposition.

‘Οτε δὴ τὴν νῆσον ἀφίκετο, ἡπειρόνδε (1) ἦεν (2), ὅφρα μέγα σπέος ἵκετο, τῷ ἐνὶ Νύμφῃ ναῖεν. Hom. Od. 5. 55 ff.—δύσετ’ (3) Ἀχαιῶν ἔθνος, ἔγειρε δὲ φῶτα ἕκαστον. Hom. Il. 17. 552. πορεύεσθαι οὐ ἐλθεῖν ὁδόν.—οὐ δυνατόν ἐστι διαβαίνειν τὸν ποταμόν, εἰ μὴ νηχόμενον.—ὧ ξεῖνοι, τίνες ἐστε; πόθεν πλεῖθ’ ὑγρὰ κέλευθα.

Note 2. In the verbs *to come, to advance, to arrive*, the accusative stands without a preposition, only when the particular point, at which one arrives or will arrive, is accurately and definitely assigned. Also the use of the accusative without a preposition in these verbs belongs more properly to the poets, particularly to the Epic writers, while in prose a preposition is usually subjoined, as in English.

(b) Instead of general expressions, indicating existence in a state or occupation in an action, the Greeks make choice of a verb, which contains the same idea, and is usually of the same origin with the substantive and therefore designates the existing state more nearly and definitely. This verb, although intransitive, always takes the accusative.

Κινδυνεύσω τοῦτον τὸν κίνδυνον.—καὶ οἱ ἄλλοι ἡσθάνησαν ταύτην τὴν νόσον.—λαγὼ βίον ἔζη δεδιώς καὶ τρέμων.—φανερῶς τὸν πόλεμον πολέμησομεν.—ἐπιμέλονται πᾶσαν ἐπιμέλειαν.—λῆρον ληρεῖς.—εὐλαβοῦ τὴν εὐλάβειαν, ἣν ἐγὼ λέγω.

4. Many verbs whose action admits of more than one object without determining the nearest,

(1) Epic for ἐς ἡπειρον.—(2) For ἦει, see § 80. Obs. II. 4.—(3) See § 75. I. 1. d.

have in Greek a double accusative, *the accusative of the person and the accusative of the thing*. To these belong verbs, implying: *to do good or evil* (ἀγαθὰ, κακὰ ποιεῖν), *to speak good or evil* (ἀγαθὰ, κακὰ λέγειν), *to ask* (ἑρωτᾶν, ἔρεσθαι), *to beg, to demand* (αἰτεῖν, αἰτεῖσθαι, ἄξιον), *to teach* (διδάσκειν, παιδεύειν), *to put on, to put off* (ἐνδύειν, ἀμφιέννυναι, ἐκδύειν), *to take away, to rob, to deprive* (ἀφαιρεῖσθαι, στερεῖν, ἀποστερεῖν), *to conceal, to keep secret* (κρύπτειν, κρύπτεσθαι, ἀποκρύπτεσθαι).

Ἄπαντας ἐν οἴκῳ εἶρετο τὸν παῖδα.—νῦν δὴ ἐμὲ πολλοὶ οἰκέται σῖτον αἰτοῦσι, πολλοὶ δὲ ἰμάτια.—ὁ Κῦρος ἡρώτα τοὺς αὐτομόλους τὰ τῶν πολεμίων.—οὐ πράττομαί δε χρήματα.—τὸν μόνον μοι καὶ φίλον παῖδα ἀφείλετο τὴν ψυχήν.—ὁ Σωκράτης τοὺς μαθητὰς ἐδίδαξε τὴν σωφροσύνην.—παῖς μέγας, μικρὸν ἔχων χιτῶνα, ἕτερον παῖδα μικρὸν, μέγαν ἔχοντα χιτῶνα, ἐκδύσας αὐτὸν, τὸν μὲν ἑαυτοῦ ἐκεῖνον ἡμφίεσε, τὸν δὲ ἐκείνου αὐτὸς ἐνέδυ.—πολλὰ κακὰ εἶπεν ἀνδρώπους.—ἦν τί σε ἐγὼ φανῶ κακὸν πεποιηκώς, ὁμολογῶ ἀδικεῖν.—κακὰ πολλὰ ἔοργε Τρῶας.—τὰ ἔσχατα ἔλεγον ἀλλήλους.—ὁ γεωργός, ὅτι ἔροιο, οὐδὲν ὅτι ἄν σε ἀποκρύψαιτο ὅπως ἐποίησεν.—οὐ σε κρύψω τὴν ἐμὴν γνώμην.

Note 3. With these verbs an accusative remains also in the passive, namely the accusative of the thing; *e. g.* ἐμοὶ στένειν πάρεστι, πλούτου πατρώου κτῆσιν ἐστερημένη.

Note 4. As an exception from the given construction must be noticed the verb δεῖσθαι, *to beg*, which on account of its primitive signification, *to need*, takes the genitive. (Comp. § 108. I. 4. a.)

5. Verbs signifying, *to call, to appoint, to choose, to make, to account, to consider, or regard*, have in the active a double accusative, because the notion of the verb extends to the object and to the property ascribed thereto at the same time. These verbs take in the passive a double nominative (see § 100. Note 1.)

Σοφιστὴν ὀνομάζουσι τὸν ἄνδρα τοῦτον.—
οἱ πολέμοι τοὺς Ἀθηναίους εἶλοντο συμμάχους.
—ὁ Κῦρος τὸν Γωβρύαν ἀπέδειξε στρατηγόν.—
πλοῦτον καὶ τιμὴν καὶ δόξαν ἀγαθὰ νομίζου-
σιν οἱ πολλοί.—τὸν θάνατον οὐ κακὸν ἡγέσθαι
χρὴ, ἀλλὰ κακῶν ἀπαλλαγὴν.

Note 5. Generally the accusative of the predicate is accompanied with εἶναι, in which case the construction assumes the character of an accusative with the infinitive; *e. g.* σοφιστὴν ὀνομάζουσιν εἶναι τὸν ἄνδρα.—τὸν πρῶτον βοηθήσαντα πολλοῖς μακαριστὸν εἶναι, ἐποίησεν.

6. When in addition to the whole object, which receives the operation of the verb, particular specification is also made of a part, in which this operation is immediately and principally shown, both the whole and part stand, as proximate objects, in the accusative. This form of construction occurs most frequently in Homer and with the poets in general, especially in the verbs: *to seize, to hit, to wound, and generally to reach a thing*.

Πρῶτον γάρ μιν ἰόντα βάλε στῆθος. Hom. Il.
4. 480.—Τὸν ῥ' Ὀδυσσεὺς βάλε δουρὶ κόρσην.
ib. 501.—Τρῶας δ' ἄχος ἔλλαβε θυμόν. ib. 14.
475.—τὸν μὲν ἀρὰ Γλαῦκος στῆθος μέσον οὔτασε

δουρί. ib. 16. 597.—Τρωας δὲ τρόμος αἰνὸς ὑπήλυθε
γυνῖα ἕκαστον (1). ib. 20. 44.

7. Since the accusative (as is clear from the above rules) serves always to designate the object upon which an action immediately passes, it frequently stands also with *intransitive verbs* and *adjectives* containing a general expression, and indicates the *part* or *more definite object* to which this expression must be immediately and principally referred. This is called the *accusative of nearer definition* and is to be expressed in English by different prepositions, especially by: *in, as to, in respect to*. But in Greek its exposition by assuming the omission of *κατά*, or of any other preposition, is incorrect.

Τὸν δάκτυλον ἀλγῶ τοῦτον.—κᾶμνω τοὺς
ὀφθαλμούςς.—πόδας ὠκὺς Ἀχιλλεύς.—πάνυ δεινός
εἰμι ταύτην τὴν τέχνην.—τὸ μὲν σῶμα πονεῖ,
τὰς δὲ φρένας ὑγιαίνει.—Σύρος ἦν τὴν πατρίδα.
—Λυδός ἐστι τὸ γένος.—φῦναι ὁ Κῦρος λέγεται εἰδος
μὲν κάλλιστος, ψυχὴν δὲ φιλανδρωπότατος.—ὁ Μαρ-
σύας ποταμὸς εἴκοσι καὶ πέντε πόδας ἔχει τὸ εὖρος.—
ἔνια τῶν φαλαγγίων οὐδ' ἡμιωβολίαια τὸ μέγεθος
ἐστι.—τὸ δένδρον πεντήκοντα ποδῶν ἐστι τὸ ὕψος.

Note 6. The accusative of nearer definition, if rightly considered, is nothing more than an accusative of the object. The difference of the Greek and English idioms, however, depends upon a fundamental difference in the mode according to which

(1) Three accusatives of the object, all dependent upon ὑπήλυθε, which takes Τρωας as the general object, ἕκαστον as a strengthening appendage, and γυνῖα as a nearer designation of the part where the terror is shown.

the things are viewed. Thus the Greek conceives the state and property as independent and as operating upon the object, and therefore uses the accusative (as a designation of the object.) The English, on the contrary, conceives the connection of both with the object as accidental and expresses this by prepositions; *e. g.* κάμνω τοὺς ὀφθαλμούς, *I have a disorder (which is shown) in the eyes.*

Note 7. In many constructions and phrases the accusative is evidently elliptical and to be regarded as the effect of an overstrained brevity of expression; *e. g.* ὅμνυμι πάντας θεούς, *I swear by all gods* (where the participle προσκαλούμενος may be supplied).

8. Those verbs also, which are always connected with another case, stand nevertheless in the accusative, when a pronoun or some other general expression supplies the place of a specific definition.

ὦ ἀγαθέ, μὴ ἀγνόει σεαυτὸν, μηδὲ ἀμάρτανε, ἃ οἱ πλείστοι ἀμαρτάνουσι (1).—μὴ δοκῶμεν δρῶντες ἃ ὕψις ἡδόμεθα οὐκ ἀντιτίσειν αὖτις ἃ ὕψις λυπώμεθα (2).

9. Lastly, the accusative stands also in definitions of time and place to the questions, *how long? how far?*

Μισθὸν ὑμῖν δώσω πλείονα ἢ νῦν ἐλαμβάνετε, ὅσον ἂν χρόνον πόλεμος ᾖ.—καὶ χθὲς δὲ καὶ τρίτην ἡμέραν τὸ αὐτὸ τοῦτο ἐπραττον.—ἡ πόλις ἡ καλουμένη Ἰσάπτεχει ὀκτὼ ἡμερῶν ὁδὸν ἀπὸ Βαβυλῶνος.

10. All prepositions connected with the accusative denote a direction or extension to some point, a *stretching, reaching, finishing, completing*. Hence they designate particular parts

(1) ἀμαρτάνειν τινός. (2) ἤδεσθαι τινι and λυπεῖσθαι τινι.

of the general relation expressed by the accusative and are added to the same for greater perspicuity and distinctness. According to their signification they may be connected either with this case alone or with one or two of the other oblique cases besides it. In reference hereto we divide them into three sections :

(a) With the accusative only are connected,

Ἀνά, over, through, everywhere in ; during, throughout ; along ; up, upwards.

Ἀνὰ τὸν ποταμόν.—ἀνὰ ποντον πλεῖν.—ἐπὶ τοῦ Ἀττος σιτοδείῃ ἐγένετο ἰσχυρὰ ἀνὰ πᾶσαν τὴν Ἀνδίαν.—ἀνὰ πᾶσαν ἡμέραν (during the whole day ;—day by day).—ἀνὰ στόμα ἔχειν (to have in one's mouth).—ἀνὰ κράτος (by force).—ἀνὰ μέρος (by turns).—ἀνὰ πέντε (five at a time).

Εἰς or ἐς, into, to ; until, to, unto, up to, as far as ; to, for (in expressing the aim) ; with respect to, with regard to, concerning, on account of.

Εἰςῆλθον εἰς τὴν πόλιν.—σὺ μὴδὲν εἰς ἐμὲ ὑπονόει τοιοῦτον.—οὐδενὸς φῆς ἀνθρώπων ἐνδεὲς εἶναι εἰς οὐδέν.—ἐπαίνειν τινα εἰς τι.—εἰς πάντα (1) πρῶτον εἶναι.—ναῦς εἶχον ἐς τὰς τριακοσίας.—εἰς ἡμᾶς (up to our time).

Note 8. When it is said that *εἰς* sometimes stands for *ἐν* with the dative, it must be understood only in reference to the English idiom. For the Greeks in all verbs, which express motion or direction towards a point, use *εἰς* with the accusative, while we frequently have *in*, &c. ; *e. g.* λόγος διεδόθη ἐς τὴν πόλιν (*a report was spread in the town.*)—κατατίθεσθαι ἐς χωρίον τι (*to deposit in a place*).

(1) In every respect.

Note 9. Sometimes also *εἰς* stands with the genitive, which must be explained by the omission of some known substantive. This is most usual in the formulæ *εἰς ἄδου* (supply *δῶμα*), and after verbs signifying *to come, to go*, as *εἰς φίλον* or *εἰς διδασκάλου* (supply *οἰκίαν*.)

Note 10. *Ὡς, to*, is properly not a preposition but a particle, which is frequently joined with prepositions signifying direction towards a point, to indicate that the idea of the preposition must not be taken in a strict and definite sense ; *e. g.* *ὡς πρὸς, ὡς εἰς*, *as towards, as to*, i. e. *towards, to*. By reason of this frequent combination with prepositions *ὡς* became gradually used as a preposition itself, and as such denotes approach, yet always with the collateral idea, that the approach is made at a distance and with timidity or reverence. Hence it is chiefly, though not exclusively, used with persons ; *e. g.* *ὡς τοὺς θεούς*.—*ὡς τὸν βασιλέα*.

(b) The prepositions, which govern two cases, have, in connection with the accusative, the following significations :

Διά, through (of place) ; usually expressing cause: *through, by, on account of*.

Διὰ τοῦτο δύο ὧτα ἔχομεν, στόμα δὲ ἓν, ἵνα πλείω μὲν ἀκούωμεν, ἥττονα δὲ λέγωμεν.—διὰ τοὺς εὖ μαχομένους κρίνονται αἱ μάχαι.—ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσιν, ὡς ἴδον Ἡφαιστον διὰ δώματα ποιπνύοντα.
Hom. Il. 1. 599. f.

Κατά, denotes extension over a thing, also indefinite proximity, and lastly, correspondence, or suitableness ; hence, at, on, in, with, near, about, for, to, against ; with regard to, after the likeness of, according to.

Ποῦ ἥδιον θείσαι ἢ κατ' ἀγρόν ;—οἱ τὰς Γυμνησίας νήσους ἐνοικούντες γυμνοὶ ἐβίωσαν κατὰ τὴν τοῦ θέρους ὥραν.—κατὰ τὸν κατὰ Κροῖσον χρόνον οἱ Σπαρτιᾶται κα-

ὑπέρτεροι τῷ πολέμῳ ἐγεγόνεσαν τῶν Τεγεατῶν.—ἦν κατὰ νοῦν πράζωμεν, ἔσται ἡ ἀφοδος ἀσφαλής.—τὰ Πυρηναιᾶ ὄρη κατὰ τὸ ὕψος καὶ κατὰ τὸ μέγεθος ὑπάρχει διάφορα τῶν ἄλλων.—βασιλεὺς τῶν μελισσῶν νομοθετεῖ κατὰ τοὺς μεγάλους ἄρχοντας.—ἔδοξεν αὐτῷ προσελθεῖν μείζων τις ἢ κατ' ἀνδρωπον.—κατα πόλεις (from town to town).—κατ' ἐνιαυτόν (year by year).

Ὑπέρ, *over, beyond, above* (of place, time, and measure).

Κλέαρχος ἐπολέμει τοῖς Θοῤῃ τοῖς ὑπὲρ Ἑλλήσποντον οἰκοῦσι.—ὑπὲρ ἡμισυ αὐτῶν εἰσιν οἱ ἡττηθέντες.—ὑπὲρ λόγον (above all description).—ὑπὲρ μόρον (more than fate requires).

(c) The prepositions, which govern three cases, have in connection with the accusative the following significations :

Ἀμφὶ and Περί, *about, around, round about, at, with, near ; in reference to, with regard to, towards, about.*

Ὅρῶν σε ἀμφ' ἵππους ἔχοντα (1), ἀμφ' ἄρματα, ἀμφὶ μηχανὰς (2), ἡγούμην, ἐπεὶ ἀπὸ τούτου σχολάσαις, τότε καὶ ἀμφ' ἐμὲ (3) ἔξειν σχολήν.—τῶν συμμαχῶν ἀπέθανον ἀμφὶ (4) τοὺς μυρίους καὶ τρισχιλίους.—θώραξ περὶ τὰ στέρνα ἀρμόζων ἐκάστω ἔσται.—περὶ μέσας νύκτας.—κακίους εἰσὶ περὶ ἡμᾶς (5), ἢ ἡμεῖς περὶ ἐκείνους.—οἱ ἀμφὶ τινα, οἱ περὶ τινα (the companions, associates,

(1) ἔχειν ἀμφὶ τι, *to be about something, i. e. to be occupied with it.*—(2) Engines of war.—(3) For me, in order to have intercourse with me.—(4) Nearly, about.—(5) εἶναι περὶ τινα, *to behave to one, act towards one.*

friends, dependents of any one).—τὰ περὶ τὴν πόλιν (the relations of the state).

Ἐπὶ, *upon, towards, to, over, with, among; until, unto, to, up to; against, for, after* (to express the aim).—Ἀναβαίνειν ἐφ' ἵππον.—ἶναι ἐπὶ τοὺς πολεμίους.—κλίνειν ἐπὶ τὸ χεῖρον.—ἐπὶ δύο στάδια (two stadia wide).—ἐπὶ τρεῖς ἡμέρας (for three days, three days long).—πέμπειν ἐπὶ χρήματα (to send for money).—ἐπὶ τί; (for what? why?)

Μετά *after* (*post* and *ad.*)

Ποδεῖ ἄνθρωπος νύκτα μετ' ἥλιον, καὶ λιμὸν μετὰ κόρον.—ὁ Κροῖσος διῆγεν ἐν Σάρδεσι, πόλει τῇ πλουσιωτάτῃ τῶν ἐν τῇ Ἀσίᾳ μετὰ Βαβυλῶνα.—πλεῖν μετὰ χαλχόν (to sail after brass, *that is*, in order to fetch brass).—μετ' ἡμέραν (after break of day, *that is*, by day).—μετὰ τρίτην ἡμέραν (within three days).

Παρά, (1) *by, to, near, beside, at*. (2) *by the side of, alongside, along, by, past*; hence (a) of time: *during, in*; and *through* (to denote the means, when the circumstances are assigned through which something is effected). (b) *in comparison with* (held beside or near to); *for, the same as* (so that it stretches alongside something, has the same extent or value.) (c) *past, beyond, above, besides, against, contrary to*.

Ἡ ὁδὸς παρ' αὐτὸ τὸ τεῖχος φέρει.—παρ' ὅλὸν τὸν βίον τοῦτο ἐδίωξα.—ἴωμεν παρὰ τὰς ναῦς,—παρὰ τὴν πόσιν ἡγγάλλοντο.—Φίλιππος οὐ παρὰ (1) τὴν αὐτοῦ ρώμην

(1) While his strength lasted, *i. e.* under the influence of his strength, through or by his strength.

τοσοῦτον ἐπηύξεται, ὅσον παρὰ τὴν τῶν Ἀθηναίων ἀμέλειαν.
 —παρὰ γνώμην (contrary to expectation).—παρὰ
 δύναμιν (beyond the power).—παρὰ τοὺς ἄλλους
 (above or more than the rest).—παρὰ τὴν φύσιν
 (against nature.)

Πρός, *Epic* ποτι, *to, in the direction of, towards ;*
in respect to, in reference to ; in comparison with, in
proportion to, according to ; for, on account of (to
 assign the object or aim).

Πόση ὁδὸς πρὸς πατέρα τὸν σόν ;—σκοπεῖτε τὰ ὑμέτερο'
 αὐτῶν πρὸς τὰ τῶν ἄλλων ἀνθρώπων.—τῷ χρυσῷ κατα-
 χρῶνται πρὸς κόσμον.—τὰ πρὸς τὸν πόλεμον (the things
 belonging or relating to war, preparations, prac-
 tices of war).—πρὸς φιλίαν (friendly).—πρὸς ἡδόνην
 (gladly).

Ὑπό, *under, (sub.) about, towards* (to assign ap-
 proximation in point of time).

Ὑπὸ Ἰλιον ἦλθον οἱ Ἕλληνες.—ὑπὸ τὸν αὐτὸν χρόνον.
 —ὑπὸ νύκτα (at nightfall.)



Use of the Dative.

§ 105. (107).

SIMPLE USE OF THE DATIVE.

1. The dative serves to designate the more re-
 mote object, that is, it designates the object
 which merely participates in an operation without

being immediately affected by it, or in which *the effect or consequence of an action* is shown.

2. The dative stands in answer to the questions *to whom or what? for whom or what? to whose advantage? to whose disadvantage?*

Ἔδωκά σοι τὸ βιβλίον.—ἔπεσθέ μοι, ὦ παῖδες.—
ἐπιτάττω σοι τὰ βέλτιστα πράττειν.—ὕμιν εἰκότως
εὖνους εἰμί.—Θεοῖς τε καὶ ἀνθρώποις ἀρέσκει ἀνὴρ
καλὸς κάγαθός.—ἐμοὶ μὲν πολέμοι Ἀσσύριοι, σοὶ δὲ
νῦν ἐχθρόνες εἰσιν, ἢ ἐμοί.—ἐγὼ μὲν φίλος ἦν ἐκείνῳ
ὡς μάλιστα.—ὅ τι ἂν τούτων καταπράξῃς καὶ σοὶ καλὸν
ἔσται, καὶ τῇ πόλει ἀγαθόν.—ὁ Σωκράτης καὶ παίζων
καὶ σπουδάζων ἐλυσιτέλει τοῖς συνδιατρίβουσι.—
ἐγὼ ταῦτα ἔπραξα τῇ σῇ μὲν εὐδαιμονίᾳ, τῇ δ'
ἐμῇ κακοδαιμονίᾳ.

Note 1. The dative must also be explained as an indication of the more remote object, where it supplies the place of possessives, not only with words like *φίλος*, *ἐχθρός*, &c. (see § 99. *Note 2*), but also in perfect propriety with the verbs *εἶναι*, *γίγνεσθαι* and *ὑπάρχειν*, which in this case are translated *to possess*, *to have*.

Τῶν πλουτούντων τοῖς μὲν ἔστι χρήματα, τοῖς δὲ ἀγροὶ, τοῖς δὲ βοσκήματα.—Κροῖσος ἐπηρώτησε τὸν ἐν Δελφοῖς θεόν, τί ἂν αὐτῷ ποιήσαντι παῖδες γένοιντο.—ὑπάρχει νῦν ἡμῖν οὐδὲν τῶν ἐπιτηδείων. εἰσιν ἐμοὶ καὶ φίλοι καὶ δοῦλοι.—οὐδὲν οὕτως ἡμέτερόν ἐστιν, ὥσπερ ἡμεῖς ἡμῖν αὐτοῖς.

Note 2. Moreover the dative of personal pronouns, which is joined to verbal expressions of every kind by pleonasm (as it is usually called), is a dative of the more remote object and signifies that the person designated by the pronoun takes or should take a lively interest in the action expressed by the verb.

Τῷ (1) μή μοι πατέρας ποθ' ὁμοίῃ ἔνθεο τιμῇ. Hom. Il. 4. 410.—Ὀδυσσεὺς ἐτύφλωσέ με καθεύδοντα, Πολυφημὸς φησι πρὸς

(1) Therefore.

C C

τὸν πατέρα, καὶ ἀπ' ἐκείνου τυφλὸς εἰμί σοι, ὦ Πόσειδον.—μακροῦ
πινυτώτερος καὶ τῶν ἐν τῷ βίῳ διορατὶ κώτερος ἐκ τοῦ θεάτρον σοι
ἐπανελήλυθα.

3. Words which express the idea of *approach*, *meeting*, *union* or *connection*, as well as all verbs implying an action which cannot be accomplished without approach to the object, as *e. g.* *to associate*, *to speak*, *to converse*, *to pray* ; *to dispute*, *to contend*, *to vie* ; *to be attentive* and the like are joined in Greek with the dative.

Ὅρῳ ἡμῖν ἀντιπάλους προσιόντας, οἷς ἡμεῖς
οὐ δυνησόμεθα μάχεσθαι.—οἱ σύμμαχοι οἱ νῦν προσ-
γενόμενοι παραμενοῦσιν ἡμῖν καὶ ὕστερον.—μὴ ἔρι-
ζε τοῖς γονεῦσι, κἂν δίκαια λέγῃς.—ἄλλοις μὲν
πολεμοῦσι, τοῖς δὲ Σκύθαις οὐκ ἐθέλουσι δια-
γωνίζεσθαι.—εἷς ἐκείνων ἀποβλέπων τοῖς ἄλλοις
λαλεῖς.—ὁμιλεῖτε τοῖς ἀγαθοῖς.—ἐγὼ μὲν
συντυχὼν τῷ ἀδελφῷ κάρτα ἔχαιρον.—ὁ Σωκράτης
πολλάκις διελέγετο τοῖς τεχνίταις.—ἔχον-
ται πᾶσι θεοῖς, γενέσθαι ποτὲ καὶ ἑαυτοὺς ἐπιδεῖξαι,
ὅτι πιστοὶ εἰσιν.

Note 3. As exceptions must be noticed the adverbs *πλησίον*, *πέλας* and *ἐγγύς*, together with the verbs derived from them, as *πλησιάζειν*, *προσπελάζεσθαι*, *ἐμπελάζεσθαι* and *ἐγγίζειν*, of which the adverbs invariably take the genitive and the verbs interchange it with the dative. (Comp. § 108, Note 4.)

4. Verbs *to rebuke*, *to blame*, *to reproach*, *to accuse*, *to envy*, *to be angry*, take the dative of the person.

Οὐ σοὶ μόνον ἀλλὰ καὶ ἐμοὶ λοιδορήσεται.—
τῶν πόλεων αἱ ἐκδεδομέναί τοις βαρβάροις μάλιστα τοῖς

Λακεδαιμονίοις ἐγκαλοῦσιν.—οὐ μέμφομαι τοῖς ἄρχειν βουλομένοις, ἀλλὰ τοῖς ὑπακούειν ἐτοιμοτέροις (1).—οὐ φθονεῖτε τούτῳ τῆς δυνάμεως (2).—τί χαλεπαίνεις τῷ θεράποντι;

Note 4. As exceptions are to be noticed αἰτιάσθαι and κατηγορεῖν, *to accuse*, the former of which always takes the accusative and the latter the genitive.

5. Words implying *equality, resemblance, suitability*, or the contrary have in Greek the dative.

Ἡ δέσποινα ὁμοίαν ταῖς δούλαις εἶχε τὴν ἐσθῆτα.—ὕμεις τὰν ἀντία πράττετε ἐκείνοις.—ὁ σίδηρος ἰσοῖ τοὺς ἀσθενεῖς ἐν τῷ πολέμῳ τοῖς ἰσχυροῖς.—χάριν σοι ἔχω πλείστην, ὅτι τοὺς πολλοὺς ὁμογνώμονας ἡμῖν ἐποίησας.—τὸν φίλον τιμῶσι ἐξ ἴσου τῷ πατρὶ.—οἱ ἄλλοι τῶν Ἰνδῶν τοῖς Βακτρίοις παραπλησίαν ἔχουσι δίαitan.—δούλῳ ἔοικας.

Note 5. In like manner the dative stands also with ὁ αὐτός, because it expresses perfect equality.

Ἐν τῷ αὐτῷ κινδύνῳ τοῖς φανλοτάτοις αἰωροῦμαι.—τῶν αὐτῶν ἔργων ἐκείνοις ἐπιθυμοῦμεν.—οὐ τῶν αὐτῶν, οὔτε ἔργων, οὔτε λόγων ἐστὶν ἡ νεότης τῷ γήρῳ.—ὥπλισμένοι πάντες ἦσαν οἱ περὶ τὸν Κῦρον τοῖς αὐτοῖς Κῦρῳ ὅπλοις.—οἱ πονηροὶ τὸ ἀπλοῦν τε καὶ ἀληθές τὸ αὐτὸ τῷ ἡλιθίῳ εἶναι οἴονται.

(1) That are too willing.—(2) For his power.

§ 106. (108).

THE DATIVE FOR THE DESIGNATION OF
ABLATIVE RELATIONS.

1. The dative is used also in Greek to assign some other relations, which are expressed in Latin by the ablative, that is, it serves to indicate all definitions which are mentioned incidentally and secondarily to the main object. The dative stands therefore in Greek to assign

(a) The *means* by which and the *instrument* with which a thing is accomplished. Hence also the verb χρῆσθαι, *to use, to make use of*, takes the dative.

Τοῖν ὀφθαλμοῖν ὁρῶμεν.—εὖ ἴσθι, ὅτι ταύτη τῇ δόξῃ οἶόςτ' εἶ, ἐμοί τε ἰσχυρῶς χαρίσασθαι καὶ τοὺς συμμάχους μεγάλα ὠφελῆσαι.—ἦστραπτε μὲν χαλκῷ, ἦνθι δὲ φοινικίσιν πᾶσα ἡ στρατιά.—τὸν Μαρδόνιον ἀνὴρ Σπαρτιάτης, ὄνομα Ἀρίμνηστος, ἀποκτίννυσι, λίθῳ τὴν κεφαλὴν πατάξας.—οἱ πολέμοι ἔβαλλον λίθοις καὶ ἔπαιον μαχαίραις.—μηδένα φίλον ποιοῦ, πρὶν ἂν ἐξετάσῃς, πῶς κέχρηται τοῖς προτέροις φίλοις.

Note 1. Also in expressing connection and community the Greeks use the dative without a preposition, if the object which performs or suffers any thing with another, does not appear independent but is subject to the direction of or belongs to the other and is therefore conceived as a *means* in the hand of the same. The occurrence of this dative without a preposition is the most frequent in conjunction with the pronoun αὐτός.

Ἐγὼ ὀκνοίην ἂν εἰς τὰ πλοῖα ἐμβαίνειν, ἃ ἂν ἡμῖν Κῦρος δοίη, μὴ (1) ἡμᾶς αὐταῖς ταῖς τριήρεσι καταδύσῃ.

(b) The *motive* and *cause*, where the English use the prepositions *from*, *out of*, *for*, *with*, *in*, *at*, &c. Hence the verbs *to rejoice*, *to be delighted or gratified*, *to be grieved*, *to be vexed*, *to be pleased*, or *sorry*, govern the object by which the feeling is occasioned, in the dative.

Φρονήματι τοῦτο ἔπραξαν οἱ Ἀθηναῖοι.—φόβῳ ἀπῆλθον, οὐκ ἀμελεία.—οἱ Λακεδαιμόνιοι κάρτα ἀλγούσι τοῦτ' ἡ πάθει.—πολλοὶ μὲν ἀπέθανον ἀποπληξία, πολλοὶ δὲ ἀκρατεία.—εἰκότως σοὶ χαίρουσιν οἱ Λακεδαιμόνιοι, ἅτε πολλὰ εἰδότες.—ὅστις ἰσχυρῶς χρήμασιν ἥδεται, εὖ ἴσθι τοῦτο, καὶ δαπανῶντα ἰσχυρῶς ἀνιάσθαι.—οἱ πολέμοι ἀγάλλονται τῇ νίκῃ.—οὐδέν τι τοῦτοις μέγα λυπούμεθα.—τῷ γυμνάζεσθαι μάλλον ἔχαιρε Πελοπίδας, τῷ δὲ μανθάνειν ὁ Ἐπαμινώνδας.

(c) The *manner* and *way* in which, or the *circumstances* under which, a thing takes place.

Βία εἰς τὴν οἰκίαν εἰσῆλθον.—πάντα διετέτακτο, ὥστε εἰδέναι ἕκαστον τὴν ἑαυτοῦ χώραν καὶ μετ' ὧ καὶ τόπῳ.—ἀθροιστότεροι νῦν ἢ πρόσθεν ταύτῃ (2) γεγέννηται.—ὁ Κῦρος ἐπιμελεία τοῦτο ἐποίει.

(d) The *period of time*, at which a thing takes place, or during which a thing continues or exists.

Ὡς ἐν κώμῳ δοκεῖ ἡ πόλις πᾶσα εἶναι τῇ δετῇ νικτὶ.—τρίες ἐνίκησαν ταύτῃ ἡμέρᾳ.

(1) *μη* depends upon an expression to be understood, such as *φοβούμενος*, which is not added because the idea of *fear* is already expressed in *ὀκνοίην*.—(2) In this way.

2. The prepositions, which are joined with the dative, all denote the *relation of rest* and are as follows :

(a) Connected with the dative alone :

Ἐν, *in, at, by; in the presence of, before (coram), among (inter), by (to assigns the means).*

Ἐν ταῖς Ἀθήναις ἐδίδαξεν ὁ Σωκράτης.—ἐν εἰδόσι (1) ποιῆσθαι τοὺς λόγους.—γνώριμον τοῦτο ἐν ᾗπασιν ἀνθρώποις.—Θεοὶ σημαίνουσιν ἐν ἱεροῖς καὶ ἐν οὐρανίοις σημείοις, ἃ χρὴ ποιεῖν.—ἐν σοὶ ἔστι, *it depends upon you*.—ἐν τοῖς μάλιστα, *by far the most, pre-eminently*.—ἐν τοῖς πρώτοις, *first of all*.

Σύν, ξύν, *with, together with, besides; through the influence of, by means of*.

Σὺν τῷ χρόνῳ προΐόντι ἀεὶ συναυξανομένην ἐπιγιγνώσκειν ἐδόκουν καὶ τὴν ἐμὴν δύναμιν.—ἡ τῶν φίλων κτήσις τῶν πιστῶν ἔστιν οὐδαμῶς σὺν τῇ βίᾳ, ἀλλὰ μᾶλλον σὺν τῇ εὐεργεσίᾳ.—σὺν θεῷ, *by God's help*.—σὺν τοῖς νόμοις, *according to the laws*.

(b) Prepositions which govern three cases, have the following significations in connection with the dative :

Ἀμφὶ and περί, *about; on account of, for*.

Θώρακα εἶχεν ἀμφὶ τῷ στήθει.—περὶ τῇ χειρὶ χρυσοῦν φέρει δακτύλιον.—τοιγᾷδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα ἐπάδομεν.—περὶ τῇ πόλει φοβεῖσθαι.

Επί, *upon, on, after (immediate succession)*. It

(1) before the informed, before experienced judges.

also signifies *dependence* or *subordination* and hence is also used to assign *the condition, object, aim, and motive*.

Ἐφ' ὕδωρ ἐπεμπον τὴν ἀδελφὴν, ἄγγος ἐπὶ τῇ κεφαλῇ ἔχουσιν.—Χρυσάντας μὲν δὴ οὕτως εἶπεν· ἀνέστη δ' ἐπ' αὐτῷ Φεραύλας.—ἐπὶ βασιλεῖ (1) πᾶν ἐστι τὸ τοιοῦτον.—Τῶν ὄντων τὰ μὲν ἐστὶν ἐφ' ἡμῖν (2), τὰ δ' οὐκ ἐφ' ἡμῖν.—τὸ μὲν ἐπ' ἐμοὶ οἴχομαι· τὸ δ' ἐπὶ σοὶ σέσωσμαι.—ἐπὶ πόσῳ (3) ἂν ἐθέλοις τοῦτο ποιῆσαι ;—συνέλαβον αὐτὸν ἐπὶ θανάτῳ.—ἐφ' ᾧ, ἐφ' ᾧτε, *on condition that*.

Μετά, *among* (*inter*) only in the older language and with the poets.

Οἷος γὰρ μετὰ τοῖσι γεραίτερος εὐχομαι εἶναι.—σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις.

Παρά, *with, among, at* ; Πρός, *in, at, to*.

Πάντων μάλιστα τιμᾶται ἡ ἀρετὴ καὶ παρὰ θεοῖς καὶ παρ' ἀνθρώποις.—φίλους πρὸς τοῖς ἀναγκαίοις καλουμένοις ἄλλους κτώμεθα βοηθούς.—πρὸς τούτῳ (4) ὅλος εἰμί.—πρὸς τούτοις, πρὸς δέ, *besides, moreover, in addition*.

Ὑπό, *under* (*sub*.)

Ὑπὸ βασιλεῖ εἶναι.—τὰ ὑπὸ τῷ οὐρανῷ ὄντα.—ὑφ' ἐαυτῷ ποιεῖσθαι, *to reduce into his power*.

Note 2. With the poets ἀνά is also used in connection with the dative, in the signf. *upon* ; e. g. Χρύσης ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν στέμματ' ἔχων ἐν χερσὶ χρυσέῳ ἀνά σκήπτρῳ.

(1) Depends upon the king.—(2) In our power.—(3) At what price.—(4) I am wholly at this, that is, wholly occupied with this.

Use of the Genitive.

§ 107.

RELATION OF THE GENITIVE.

1. The fundamental relation which the genitive expresses, is (§ 103, 5.) that of the *essential* or *immediate connection* of objects with each other.

2. This fundamental relation of the genitive can be conceived in two ways, namely (a) so that several objects together constitute one whole or are mutually supplementary to each other; (b) so that one condition arises or is developed out of another. Consequently, the doctrine of the usage of the genitive in Greek resolves itself into two principal divisions, namely, the *genitive of supplement*, and the *genitive for the designation of the cause*.

§ 108. (106 and 107.)

GENITIVE OF SUPPLEMENT.

The different cases, in which the genitive forms the supplemental idea, must be classed according to a twofold respect, since the *relation of essential connection* can be conceived not only as *subsisting* and *growing* but also as *dissolving* and *ceasing*.

I. Relation of essential connection as subsisting:

1. Of two or more objects standing in essential connection with each other, that, to which another is conceived to belong, requires the genitive. But the part stands in essential connection with the whole, the property with the object, the feeling, expression and action with him that feels, expresses and acts, the possession with the possessor, the enclosed with the enclosing and generally the accident with the substance. When therefore a relation of this kind subsists between two substantives one of them appears in Greek in the genitive.

Ἡ τῆς ἀρετῆς κτῆσις μόνη βέβαιος.—ἡ ἀρετὴ κάλλιστος ἀνθρώπων ἐστὶ κόσμος.—πόλεως ψυχὴ οἱ νόμοι.—ἡ ὕδραυλις Κτησιβίου ἐστὶν εὖρημα.—ὁ δειλὸς τῆς πατρίδος προδότης ἐστίν.—κάτοπτρον εἶδους χαλκός ἐστ', οἶνος δὲ νοῦ.—σταγόνες ὕδατος κοιλαίνουσι πέτρας.—τὰ τῶν ἀνθρώπων πράγματα ἐξίτηλά ἐστιν.

Note 1. In this connection of two substantives, the Greeks use the genitive in a passive as well as in an active signification *e. g.* ἡ τῶν πολεμίων θήρα, *pursuit of the enemies*, and *pursuit by the enemies*.—πόθος υἱοῦ, *longing of the son and for the son*.—ἁποινα πατρός, *ransom given by the father and for the father*.—ἡ τῶν τέκνων ἐπιμέλεια, *care bestowed by the children and upon the children*.

2. All words containing the idea of a part take the whole in the genitive. This general rule is exemplified in Greek in the following cases:

(a) With superlatives and numerals, as well as with all adjectives and pronouns, denoting generally

the mere idea of quantity or number, as *πολύς* (much, many), *ὀλίγος* (little, few), *τινές, ἔνιοι, οἱ μὲν* (some), *ἄλλοι, ἕτεροι, οἱ δέ* (others), *οἱ ἄλλοι, οἱ λοιποὶ* (the rest), *ἕκαστος, πᾶς* (each), *οὐδεὶς* (no one), the Greeks put the substantive, which designates the class spoken of, in the genitive. Other adjectives also require the genitive of the substantive expression, if the property contained in them is not ascribed to a whole class but only to certain individuals of that class; *e. g.* *good men*, οἱ χρηστοὶ τῶν ἀνθρώπων (for all are not good), on the contrary *mortal men*, οἱ θνητοὶ ἀνθρώποι (for all partake of this property).

Ἡ μέγιστη τῶν νόσων ἀναίδεια.—κτημάτων πάντων τιμιώτατόν ἐστιν ἀνὴρ φίλος συνετός τε καὶ εὖνους.—πρεσβύτατον τῶν ὄντων θεός.—ἀλλὰ μὴν τῶν γε ζώντων ἐχθρῶν οὐ πολλοὶ μὲν ὀπλων ἐστέρηνται, πολλοὶ δὲ ἵππων;—οὐδεὶς τῶν Ἑλλήνων τοῦτο ποιεῖ.—σὲ μόνον τῶν φίλων οὐκ εἶδον.—τῶν ἀνδρῶν τοῖς καλοῖς κ' ἀγαθοῖς αἰρετώτερόν ἐστι θανεῖν, ἢ δουλεύειν.—τῶν ἀτεκμάρτως ἐχόντων ὅτου ἔνεκα ἔστι, καὶ τῶν φανερώς ἐπ' ὠφελείᾳ ὄντων πότερα τύχης καὶ πότερα γνώμης ἔργα κρίνεις;—τῶν πολλέμων οἱ μὲν ἀπολώλασιν, οἱ δὲ διέφυγον.—ἀπέθανον ἐν τῇ μάχῃ τῶν μὲν ὀπλιτῶν διακόσιοι, τῶν δ' ἱππέων πεντήκοντα.

(b) Not only the superlative, but verbs also which contain the idea of a superlative, take the genitive. Such verbs are *πρωτεύειν, ἀριστεύειν, κρατιστεύειν* (to be the first, the most excellent), *ἄρχειν, βασιλεύειν, κυριεύειν, τυραννεύειν* (to rule), *ἐπιστατεῖν* (to be at the head), *ἡγεῖσθαι, στρατηγεῖν* (to lead),

κρατεῖν, ἐπικρατεῖν, περιγίνεσθαι (to become master), ἡττᾶσθαι (to be overcome, to be inferior), διαφέρειν, διαπρέπειν (to surpass, to be distinguished), and the like. Also the adjectives ἐγκρατής and ἀκρατής, as related in idea to the above named verbs, are joined with the genitive.

Ἀστυάγης Μήδων ἥρξε.—οἱ Ἕλληνες ἐκράτησαν τῶν βαρβάρων.—καὶ τοὺς θεοὺς ἀκούω ἔρωτος ἡττᾶσθαι.—ἐκεῖνος τῶν ἡλικιωτῶν ἐκρατίστευσεν.—λύπη ὑπερβάλλει τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι.—σώφρονός ἐστι, ἐγκρατῇ εἶναι γαστροῦ καὶ ἀφροδισίων καὶ ἐπιθυμιῶν πασῶν.

Note 2. Some of these verbs besides this usual construction are capable also of other combinations. Thus κρατεῖν in the signification *to overpower* and *to hold* in general governs the accusative; e. g. Thucyd. 1. 109, Μεγάβαζος τοὺς τε Αἰγυπτίους καὶ τοὺς συμμάχους μάχῃ ἐκράτησε.—Ἀνάσσειν in the signification *to command*, *to order* is joined with the dative, in the signification *to be master or lord* with the genitive; e. g. Hom. Il. i. 288, πάντων μὲν κρατεῖν ἐθέλει, πάντεσσι δ' ἀνάσσειν.—Ἡγεῖσθαι in the signification *to lead*, *to be at the head* takes the dative, and even ἄρχειν and κρατεῖν occur in connection with the dative when the idea of *commanding* rather than of *having power* predominates.

(c) With the verbs μετέχειν, μέτεστί μοι, κοινωνεῖν (to have a part or share), μεταλαμβάνειν, συλλαμβάνειν, συνεργὸν εἶναι (to take a part or share), τυγχάνειν, λαγχάνειν, κυρεῖν, κληρονομεῖν (to get a part or share, to become partaker, to acquire), μεταδιδόναι (to allow to partake), the thing wherein a share is possessed or given, stands in the genitive.

Ὁ ἄνθρωπος μετέχει τῆς θείας φύσεως.—θάλλου καὶ ψυχῶν καὶ σίτων καὶ ποτῶν καὶ πόνων καὶ ὕπνου ἀνάγκη (ἐστὶ) καὶ δούλοις μεταδιδόναι.—ξυλλήφομαι κ' ἀγὼ τούτου τοῦ πόνου.—μέ-

τεστί μοι τῶν τῆς πόλεως πραγμάτων.—ἐπειδὴ
 θνητοῦ σώματος ἔτυχες, ἀθανάτου δὲ ψυχῆς,
 πειρῶ τῆς ψυχῆς ἀθάνατον μνήμην καταλιπεῖν.—πρέπει
 τοὺς παῖδας, ὥσπερ τῆς οὐσίας, οὕτω καὶ τῆς φι-
 λίας πατρικῆς κληρονομεῖν.

Note 3. As an exception it must be observed that λαγχάνειν frequently and τυγχάνειν in the sense *to meet with, to find* generally takes the accusative. With κληρονομεῖν, when both a person and thing are named, the person from whom one inherits stands in the genitive, the thing in the accusative.

(d) With verbs *to touch* (ἄπτεσθαι, ψαύειν, διγγάνειν) and *to begin* (ἄρχεσθαι) the object stands in the genitive. Also, generally every transitive verb, which takes the accusative of the object, is put with the genitive, when it is to be indicated that the action does not extend to the whole object but only to some particular part of it. This obtains the most frequently with the verbs *to lay hold on, to seize, to take, to hit, &c.*

Εἴ τις ὑμῶν δεξιᾶς βούλεται τῆς ἐμῆς ἄψασθαι, προσίτω.—σὺν τοῖς θεοῖς ἄρχεσθαι χρὴ παντὸς ἔργου.—ἔδωκά σοι τῶν χρημάτων.—οἱ πολέμοι ἔτεμον τῆς γῆς.—ἀντιλάβεσθε τῶν πραγμάτων.—τῆς χειρὸς ἄγε τὸν παῖδα.

Note 4. In this manner it appears that the genitive should also be explained with the adverbs and verbs, which signify *approach* (see § 105. *Note 3.*) and with ἔχεσθαι in the sense *to adhere to, to border upon*.

Ἐλευσὶς Ἀθηνῶν ἐγγὺς κείται.—πολλάκις οἱ πλησίον ἀλλήλων οἰκοῦντες εἰς ἑχθραν καθίστανται.—πρῶτοι λέγονται οἱ Κορίνθιοι ἐγγύτατα τοῦ νῦν τρόπου μεταχειρίσαι τὰ περὶ τὰς ναῦς.

(e) With the verbs ἀπολαύειν, ἐπαύρεσθαι (to en-

joy), ὄνασθαι (to have profit or advantage), γεύεσθαι (to taste), γεύειν (to give to taste), ἐσθίειν, φαγεῖν (to eat), πίνειν (to drink), the object enjoyed, &c. stands in the genitive.

Ὁ Νουμᾶς δούλους ἔγευσσε τιμῆς ἐλευθερίας.—ὁ ἀνὴρ ἀγαθὸς οὐκ ἀεὶ ἀπολαύει τῶν τῆς ἀρετῆς καρπῶν.—τιμῆς καὶ κακὸς ὢν πολλάκις ἐγέυσατο.—οἱ στρατιῶται ἐσθίουσι κρεῶν ὀπτῶν καὶ πίνουσιν οἶνον.—πολλὰ καὶ ἀγαθὰ ἤρχοντο τῷ βασιλεῖ καὶ ὄνασθαι τῶν παρόντων.

Note 5. The verbs ἐσθίειν and πίνειν govern the accusative of the object, when it is to be expressed, either that a person takes something constantly as his usual food, or that he consumes the whole supply and eats and drinks more than an ordinary quantity; on the contrary, the genitive denotes that only part of the supply is taken; *e. g.* τὸ κώνειον πιεῖν, *to drink the poisoned cup* (because it is entirely drunk off).—πίνειν οἶνον and πιεῖν οἶνου, *to drink wine* (the former of one whose usual drink is wine, the latter to take a draught of wine).—ἐσθίειν κρέα, *to eat, live upon animal food*.—ἐσθίειν κρεῶν, *to eat of animal food*.—Also ἀπολαύειν requires the accusative, not when the object in which we find enjoyment but that which we enjoy from it is assigned and, if both are named, the object from which we have the enjoyment stands in the genitive and the thing enjoyed in the accusative; *e. g.* τί ἄλλο ζῶον αἰγῶν καὶ ἵππων καὶ βοῶν καὶ τῶν ἄλλων ζώων τοσαῦτα ἀγαθὰ ἀπολαύει, ὅσα ἄνθρωποι;

(f) With the verbs μιμνήσκειν, ἀναμιμνήσκειν, μνημονεύειν, μνήμην ποιεῖσθαι (to remind, to mention), μεμνήσθαι (to remember to recollect), and ἐπιλανθάνεσθαι (to forget), the object stands in the genitive (because remembering and forgetting refer always to particular properties and circumstances only and therefore to parts of the whole).

Φίλων καὶ παρόντων καὶ ἀπόντων μέμνησο.

—Χρυσάνταν χιλιαρχία μὲν ἤδη τιμῶ (1). ὅταν δὲ καὶ ἄλλο τι ἀγαθὸν ὁ θεὸς δῶ, οὐδὲ τότε ἐπιλήσομαι αὐτοῦ,—αἰσχρόν ἐστι παρόντι μὲν καιρῷ μὴ χοῆσθαι, παρελθόντος δὲ αὐτοῦ μεμνήσθαι.

Note 6. The accusative stands with ἐπιλανθάνεσθαι, when a single circumstance is adduced, which has been forgotten; *e. g.* ἀρ' ἐπελάθου τι ὧν ἐβούλου εἰπεῖν.—In like manner it stands also with μνημονεύειν, ἀναμνήσκειν and μμνήσκεσθαι to denote that mention is made not merely of single circumstances of an event, but either of a single circumstance in and by itself, or of the whole event; *e. g.* μνημονεύειν πολλὰ τῶν παρεληλυθότων πόνων.

(g) With the verbs ἀκούειν, ἀκροᾶσθαι, κλύειν, πυνθάνεσθαι (to hear, to learn), αἰσθάνεσθαι (to perceive, to observe, to feel), συνίεναι (to understand), ὀσφραίνεσθαι (to smell), the object stands in the genitive.

Παντὸς βασιλεὺς ἀκούει.—οὔτε αὐτὸς τοῦτο πώποτε Σωκράτους ἤκουσα, οὔτ' ἄλλου φάσκοντος ἀκηκόεσθαι ἡσθόμην.—κλύε στεναγμῶν τῶν ἐμῶν.—οὐ συνῆκαν ἀλλήλων.

Note 7. The genitive is put with these verbs only of the object which produces the thing perceived or of an occurrence of which we perceive only single parts; the thing perceived on the contrary stands in the accusative. Hence for the various construction of these verbs the following rules obtain; (1) if the person alone is named, this stands in the genitive; (2) if both person and thing are named, the person stands in the genitive, and the thing in the accusative; as *e. g.* τοῦτο Σωκράτους ἤκουσα.—(3) If the thing alone is named, the question then is, whether this is conceived as a simple part which I comprehend with my senses, or as a compound whole of which single parts only are perceived; in the first case the accusative stands, in the second the genitive; *e. g.* ὡς ἦσθετο τὰ γιγνόμενα. Xenoph. Cyrop. III. 1. 4.—ἄρτι ἡσθημένος τοῦ γεγενημένου, Ibid. V. 3. 20.—On the contrary, always αἰσθάνεσθαι κραυγῆς, θορύβου, &c. (because

one can perceive only indications of the noise). In like manner, ἀκούειν δίκης *to hear a suit*.—αἰσθάνεσθαι ἐπιβουλῆς, *to perceive a plot*.—On the contrary, ξυνίεναι τὰ λεγόμενα, *to comprehend or understand what is said*.

Note 8. Hence the genitive sometimes occurs also with ἀκούειν (to obey), ἀνηκουστῆν and ἀπειθεῖν (to be disobedient), which otherwise usually take the dative.

(h) With adverbs of *place* and *time* the subjoined nearer definition stands in the genitive [because the adverb denotes a single point only, but the subjoined definition of place and time designates the whole].

Πανταχοῦ τῆς γῆς εὐρήσεις ἀγαθούς τε καὶ πονηρούς.—οὐχ ὅρας ἔν' εἰ κακοῦ (1);—οἱ σὺν τῷ Ἰάσονι ἱππεῖς, ὅποι ἀφίκοντο τῶν Ἑλληνίδων πόλεων, ἐν ταῖς πλείσταις ἐτιμῶντο.—πόρρω τῆς ἡλικίας, *in advanced age*.—ὁ ψὲ τῆς ἡμέρας, *late in the day*.—τηνικαῦτα τοῦ ἔτους, *at this season of the year*.

(i) In those cases also where the genitive is used alone to assign definitions of time, it must be explained as a genitive of the whole by a mental suppletion of the individual or particular part. Thus the Greeks make use of the genitive in assigning time, (α) to the question *when?* if a portion of time is mentioned in one or more moments of which something has taken place; (β) to the questions *since when? within what time?*

Οἱ πολέμοι ἀπεχώρησαν νυκτός.—ἡδὺ μὲν (ἐστὶ) θέρους ψυχρινὴν ἔχειν, ἡδὺ δὲ χειμῶνος ἀλεινὴν (2).

(1) ἵνα κακοῦ, where in misery, that is, in what depth of misery.—(2) A substantive, like ἐσθῆτα or στολήν, to be supplied.

—τριάκοντα ἡμερῶν (1) ἀπὸ ταύτης τῆς ἡμέρας ἀπίτω.
—οὐδείς ξένος ἀφίκεται χροῶν συχνοῦ (2) ἐκεῖθεν.

3. With the verb εἶναι a genitive frequently occurs, which is to be explained in a two-fold manner: it denotes, namely (a) the whole, to which an object mentioned belongs as a part or member; (b) the object, to which something must be conceived to belong, either as a possession, or as a property, peculiarity, duty (where in English the substantives *part*, *business*, *custom*, *duty*, *character*, &c. are supplied), or as a production and offspring.

Τῶν λαμβανόντων εἰσὶν οἱ μανθάνοντες,—οἶσθα, ὅτι τὸν θάνατον ἡγοῦνται πάντες οἱ ἄλλοι τῶν μεγίστων κακῶν εἶναι.—ἦν καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευομένων.—αὐτὸς ἤθελε τῶν μενόντων εἶναι.

Τοῦτο τὸ πεδῖον ἐστὶ τοῦ βασιλέως.—ὁ κύων ἐστὶ τοῦ φίλου.—ἐαυτοῦ εἶναι, *to be his own master*. ἀνδρὸς ἐστὶν ἀγαθοῦ εὖ ποιεῖν τοὺς φίλους.—ἀνοήτων ἐστὶ φλυαρεῖν.—κακούργου μὲν ἐστὶ (3) κριθέντ' ἀποθανεῖν, στρατηγοῦ δὲ μαχόμενον τοῖς πολέμοις,—μέγιστον μὲν καὶ θεοῦ (4) μόνον τὸ ἀναμάρτητον· γενναίων (5) δὲ (ἐστὶ) μετὰ τὸ ἀμάρτημα ὡς τάχιστα ἀνενεγκεῖν.—πατρὸς μὲν δὴ λέγεται ὁ Κῦρος γενέσθαι Καμβύσου (6), μητρος δὲ ὁμολογεῖται, Μανδάνης γενέσθαι.—Διὸς εἶναι Κόρινθον Κορίνθιοι οἱ πολλοὶ ἔλεγον.

(1) Within.—(2) For.—(3) It is proper for the villain.—(4) An attribute of the Deity.—(5) It becomes the noble.—(6) By the father's side Cyrus is said to have been descended from Cambyses.

4. Words, which in themselves contain no complete idea, take the substantive, added to supply the sense, in the genitive. Such are: (a) words implying *abundance* or *deficiency*.

Εἴ τι ν ο ς ἔτι ἐνδεῖσθαι δοκεῖτε, πρὸς ἐμὲ λέγετε.—τὸ ἐσθίειν πολλὰ ὀ ρ γ ῆ ς καὶ σ κ λ η ρ ό τ η τ ο ς ἐμπίπλησι.—ἐορτὰς κοινῇ ἤγον, εἰ ρ ῆ ν η ς δὲ καὶ εὐφροσύνης πάν τα πλέα ἦν.—τῷ ἀ ρ ε τ ῆ ς ἐρήμῳ οὐδὲ ἄλλο καλῶς ἔχειν οὐδὲν προσήκει.—λ ό γ ω ν ἀπορεῖτε.—τῶ ν ἀ δ ί κ ω ν κα-
θαράν ποιήσατε τὴν πόλιν.

(b) With the expressions *worthy*, or *unworthy*, *to be worth*, *to deserve* (ἄξιος, ἀνάξιος, ἀντάξιος, ἀξιῶν, ἀξιούσθαι) the object whereof one is worthy, &c. stands in the genitive.

Ἐπιδεικνύτω τις τοῖς ἀρχομένοις ἑαυτὸν ἄξιον ἀ ρ χ ῆ ς, ἄ φ ο β ο ν δεικνὺς καὶ πρόσωπον καὶ λόγους.—ἐγὼ μὲν καὶ σὲ καὶ ἑμαυτὴν τῶ ν καλλίστων ἠξίωκα.—ὁ Κύρος ἐξερίζετο πᾶν τὸ στράτευμα ἀξίως τῶ ν καλῶς πεποιη-
μέ ν ω ν.

(c) The expressions *experienced*, *skilled*, *acquainted*, *inexperienced*, *unskilled*, *unacquainted*, and all adjectives denoting a capability, fitness, aptitude, of or for a particular action (the adjectives derived from verbs, chiefly with the termination *ικός*), take the genitive of that, in which one is experienced or for which one is adapted.

Σωκράτης ἐδίδασκε μέχρις ὅτου δέοι ἔμπειρον εἶναι ἐκ ά σ τ ο υ π ρ ά γ μ α τ ο ς τὸν ὀρθῶς πεπαιδευμένον.—τὰς τέχνας μαθήσει παρὰ τῶ ν ἐπιστημόνων ἐκ ά σ τ η ς τῶ ν τεχνῶν.—οὐκ ἂν καλῶς μάχοιτο ὁ τῶ ν π ο λ ε μ ι-

κῶν ἀνεπιστήμων.—ὥσπερ εἴ τις ἄπειρος ὦν δίψους τοῦ πιεῖν οὐκ ἂν ἀπολαύοι, οὕτω καὶ ὁ ἄπειρος ὦν ἔρωτος ἄπειρός ἐστι τῶν ἡδίστων ἀφροδισίων.—Κακοῦργος μὲν τῶν ἁλλων, ἐαυτοῦ δὲ πολὺ κακοῦργότερός ἐστι.—δίδασκε τῶν φίλων τὰ θηρατικά.—τὸν στρατηγὸν εἶναι χρὴ ποριστικὸν τῶν ἐπιτηδείων τοῖς στρατιώταις.—τοῦ πάντων ἡδίστου ἀκούσματος, ἐπαίνου σαυτῆς, ἀνήκοος εἶ, καὶ τοῦ πάντων ἡδίστου θεάματος ἀδέατος· οὐδὲν γὰρ πώποτε σεαυτῆς ἔργον καλὸν τεθέασαι.

Note 9. Hence also the verb *πειρᾶσθαι* *to try*, (that is, to become experienced or to endeavour to become experienced) is joined with the genitive; *e. g.* *πειρᾶσθαι τοῦ βάθους*, to try to find out the depth.—*πειρᾶσθαι χωρίου*, to attempt a place.—*πεπειραμένον εἶναι τινος*, to be experienced in a thing.

(d) Verbs *to charge, to accuse, to sue, to inform or enter an action against* (αἰτιάσθαι, διώκειν, εἰσάγειν, ὑπάγειν, γράφεισθαι), *to sentence, to condemn* (δικάζειν, κρίνειν), *to be convicted* (ἀλῶναι), *to acquit* (ἀφίεναι, ἀπολύειν, ἐλευθεροῦν), take the crime or even the punishment of the crime in the genitive [as supplemental to the substantives, *transgression, crime, punishment*, understood].

Γράφομαί σε φόνον.—διώκω τὸν δεῖνα κλοπῆς.—Ἀναξαγόρας ἀσεβείας ἐκρίθη.—ὁ μὲν θανάτου ἐκρίθη, ὁ δὲ ἀφέθη τῶν ἐγκλημάτων.—Ἀναξίλαος ὑπαγόμενος θάνατον ἐν Λακεδαίμονι διὰ τὴν Βυζαντίου πρόδοσιν, ἀπέφυγεν.

(e) With the verbs *to buy* (ὠνεῖσθαι, ἀγοράζειν, πρίασθαι, κτᾶσθαι, παραλαμβάνειν), *to sell* (πωλεῖν, ἀποδίδοσθαι), *to offer for sale* (πωλεῖν), *to value* (τιμᾶν, τιμᾶσθαι), the definition of the price stands in the

genitive [because a general idea, as χρῆμα, or πρᾶγμα, is to be understood].

Οἱ Θραῖκες ὠνοῦνται τὰς γυναῖκας παρὰ τῶν γονέων χρημάτων πολλῶν.—τῶν πόνων πωλοῦσιν ἡμῖν πάντα τάγαθὰ οἱ θεοί.—Νικίας ὁ Νικηράτου λέγεται δοῦλον πρίασθαι τάλαντον.—οἱ τῶν ικανωτάτων καὶ εὖ καὶ κακῶς ποιεῖν λόγοι οὗτοι καὶ μάλιστα ἐνδύονται ταῖς ψυχαῖς τῶν ἀκουόντων· καὶ δῶρα ἦν διδῶσιν οἱ τοιοῦτοι, κἂν μείω τυγχάνη ὄντα ἢ τὰ παρὰ τῶν ὁμοίων, ὅμως μερίζοντες αὐτὰ τιμῶνται οἱ λαμβάνοντες.

Note 10. On account of the similarity of idea verbs also of *exchanging* *bartering* take the object given in exchange in the genitive, [although the genitive does not admit of the same explanation here as with the verbs above adduced].

Πολλοὶ τῶν ἐν Μαραθῶνι μαχεσαμένων Ἑλλήνων τὴν τελευταίαν τῆς τοῦ βίου αἰσχύνης ἠλλάξαντο.—τὰς δωρεὰς τῶν δωρεῶν ἀμείβεσθαι οὐκ ἐστι φίλων.—τῶν παίδων ἐντυχίαν μήτηρ ψυχῆς ἂν ἀλλάζαιτο, οὐ χρυσοῦ μόνον.

II. Relation of essential connection as dissolving.

5. With ideas of *extricating*, of *being released*, of *parting*, *separating*, *removing*, *freeing*, *desisting*, *ceasing*, *departing*, *receding*, *differing from*, *erring from*, *depriving*, *emptying*, the object from which one is extricated, &c. stands in the genitive.

Τυράνων ἡλευθερώθησαν οἱ Ἀθηναῖοι.—μὴ ἀφίεσθαι τοῦ ἀνδρός.—οἱ Γερμανοὶ μικρὸν ἐξαλλάττουσι τοῦ Κελτικοῦ φύλου.—νόσου τήνδ' ἀπαλλάξω χθόνα.—παῦσαι οὖν τοῦτόν.—οἱ Ἕλληνες τοὺς Πέρσας εἶρξαν τῆς θαλάσσης.—πολλοὶ ἤδη γνώμης ἡμαρτον.—ὑπάγεθ' ὑμεῖς τῆς ὁδοῦ.—οἱ νεώτεροι τῶν Λακεδαιμονίων τοῖς πρεσβυτέροις συντυγχάνοντες εἴκουσι τῆς

ὁδοῦ.—Μοῦσαι Θάμνριν ἔπανσαν ἅοιδῆς.—οἱ ἐπιστάμενοι τοῖς δεινοῖς τε καὶ ἐπικινδύνοις καλῶς χρῆσθαι ἀνδρεῖοί εἰσιν, οἱ δὲ διαμαρτάνοντες τούτων δειλοί.—τὰ δίκαια δεῖ πράττειν καὶ τῶν ἀδίκων ἀπέχεσθαι.—οἱ πλούσιοι μέγα διαφέρουσι τῶν πενήτων.

6. The material, of which any thing is formed, is designated in Greek by the genitive.

Τὰ ἀγάλματα ἡ χαλκοῦ πεποιήται, ἡ λίθου, ἡ χρυσοῦ.—λίθου ἐστρωμένη ἐστὶν ἡ ὁδός.—στέφανος ὑακίνθων.—θύραι φοίνικος πεποιημέναι.—ἡ κρηπίς ἐστὶ λίθων μεγάλων.

Note 11. In many cases the dative can be used here interchangeably with the genitive, for the material from which any thing is made may at the same be considered as the means by which one makes it. *e. g.* λίθου ἐστρωμένη ἡ ὁδός, the road is paved of stone; on the contrary, λίθῳ ἐ. ἡ ὁ., the road is paved with stone. Comp. § 106. 1. a.

Note 12. The genitive also, with the verbs *to smell*, *to scent*, *to taste*, which denotes the substance whereof any thing smells or tastes, must be explained as a designation of the material; *e. g.* ὀζειν or προσβάλλειν μύρον.—κρομύων ὀζειν.

§ 109. (107.)

GENITIVE FOR THE DESIGNATION OF THE REASON OR CAUSE.

To designate the cause or motive by which an action or state is occasioned, the Greeks use the genitive in the following cases :

1. When, with an action that refers to an object,

mention is also made of some particular circumstance or some peculiarity of the object, by which the action is occasioned, this occasioning circumstance or peculiarity stands in the genitive. In English such genitive is rendered by *on account of*, *for*, *with regard to*, *in respect of*.

Εὐδαίμων μοι ὁ ἀνὴρ ἐφαίνετό καὶ τοῦ τροῦ καὶ τῶν λόγων.—τοῦ πάθους οἰκτείρω σε.—αἰτιῶνται ἀλλήλους τοῦ γεγενημένου.

Note 1. The Greeks also often use this construction, when a complete event is assigned as the motive to an action, putting the article τοῦ in combination with the infinitive of the verb which expresses the motive.

Μίνως τὸ ληστικὸν καθήρει ἐκ τῆς θαλάσσης τοῦ τὰς προσόδους μᾶλλον ἰέναι (1) αὐπῶ.—τοῦ μὴ διαφευγεῖν τὸν λαγῶν ἐκ τῶν δικτύων σκοποὺς τοῦ γιγνομένου καθίστης.—οἱ τῶν βασιλέων ἐν τῇ Ἀσίᾳ οἰνοχόοι, ἐπειδὴ ἐνδιδῶσι τὴν φιάλην, ἀρύσαντες ἀπ' αὐτῆς τῷ κυάθῳ, εἰς τὴν ἀριστερὰν χεῖρα ἐγχέμενοι καταβροφῶσι, τοῦ (2) δὴ, εἰ φάρμακα ἐγχέοιεν, μὴ λυσιτελεῖν αὐτοῖς.

Note 2. Also in interjections, expressive of wonder, abhorrence, pain and the like, the cause of the feeling is subjoined in the genitive.

Φεῦ τοῦ ἀνδρός!—ὦ Ζεῦ βασιλεῦ, τῆς λεπτότητος τῶν φρενῶν!—οἶμοι τῶν ἐμῶν κακῶν!

2. With intransitive verbs the genitive is added of the object to which the state expressed in the verb refers. This occurs chiefly with ἔχειν (to be circumstanced) accompanied by adverbs and with ἦκειν (to be come, to be become), but also with other intransitive expressions, whose nearer reference is to be subjoined by a substantive.

(1) τοῦ ἰέναι, on account of the coming in, that is, that they might come in.—(2) τοῦ μὴ λυσιτελεῖν αὐτοῖς, that it may bring no advantage to them.

Νῦν ἐπειδὴ οὐχ οὕτω τ ρ ό π ο υ μόνον ἔχεις, ἀλλὰ καὶ ἄλλους ἀνακτᾶσθαι δύνασαι, οὓς καιρὸς εἶη, ἥδη καὶ οἰκίας σε τυχεῖν ἀξιῶ. Xenoph. Cyrop. VII. 5. 56.—ὥς τ ά χ ο υ ς (1) ἕκαστος εἶχεν.—Xenoph. Hellen. IV. 5. 15.—τῆς τε γὰρ Ἰταλίας καὶ Σικελίας καλῶς πα ρ ά - π λ ο υ (2) κείται (ἢ Κέρκυρα) Thuc. I. 36.—εὖ ἦκειν γέ ν ο υ ς, to be of good extraction.—εὖ ἦκειν τ ο ὺ β ί ο υ, to have a happy life.

3. With verbs *to envy, to admire, to esteem happy, to be angry at*, the object for which one envies, &c. stands in the genitive.

Οὐ μεγαίρω τ ο ὗ δέ σοι δω ρ ή μ α τ ο ς.—τῆς ἀ ρ - χ ῆ ς οὐ φθοноοῦμεν τοῖς βασιλεῦσι.—ζηλῶ σε τοῦ π λ ο ύ - τ ο υ.—ἐγὼ ὑμᾶς φημι δικάως ἂν, ὧ ν ἐμοὶ χαλεπαίνετε, τούτων τοῖς θεοῖς χάριν εἶδέναι ὥς ἀγαθῶν.

Note 3. The verbs θαυμάζειν and ἄγασθαι (to admire) often take also the genitive of the person, namely when the admiration is not excited by the person himself and his whole character, but by an indication, action, or generally by an individual circumstance evinced in the person; *e. g.* θαυμάζω τῶν στρατηγῶν, ὅτι οὐ πειρῶνται ἡμῖν ἐκπορίζειν σιτηρέσιον.—ἄγαμαί σου, διότι οὐκ ἀργυρίου καὶ χρυσίου προείλου θησαυροὺς κεκτήσθαι μᾶλλον, ἢ σοφίας.—Hence with these verbs the person must always stand in the genitive, when the particular circumstance exciting the admiration is expressly assigned; *e. g.* τοῦτο θαυμάζω σου, this I wonder at in thee.

4. With verbs *to care for, take care of, to be concerned or interested for, to neglect, to make light of, to despise, to spare*, the object stands in the genitive (as the cause of the state expressed in the verb).

(1) As each was circumstanced with respect to swiftness, that is, as quickly as each was able.—(2) Corcyra is favourably situated for the passage to Italy and Sicily.

Οἱ πατέρες προνοοῦσι τῶν παίδων.—ἐαυτοῦ τοι κηδεταί ὁ προνοῶν ἀδελφοῦ.—οὐκ ἂν καλῶς πράττοιμι, εἰ τούτων ἀμελῶν τὴν ἐμὴν ἡδονὴν θεραπεύειν δοκοῖν.—οἱ ἐν τῷ τείχει κατεγέλων τῆς πολιορκίας.—τί γὰρ κατενόησάς με ἢ πόνου τινὸς ἀποστάντα, ἢ κινδύνου φεισάμενον;—οὐκ ὀλιγωρεῖν χρὴ τοὺς πολιτενομένους τῶν κοινῶν, οὐδ' ἀπολαύειν ὡς ιδίῳν, ἀμελεῖν δὲ ὡς ἀλλοτρίων, ἀλλὰ κήδεσθαι μὲν ὡς οἰκείων, ἀπέχεσθαι δὲ ὥσπερ δεῖ τῶν μηδὲν προσηγόντων.

5. Verbs which denote *sensual appetite* or *violent desire*, as ἐπιθυμεῖν, ἐφίεσθαι, ὀρέγεσθαι, ἐρᾶν, διψῆν, πεινῆν govern the genitive of the object, to which the desire is directed, (as the cause of the desire).

Τῆς καλλίστης ἀρετῆς καὶ μεγίστης ἐφίεσαι τέχνης.—μὴ μεγάλων δεῖ ἐπιθυμεῖν παρὰ τὸ δίκαιον.—πεινῶσι τοῦ ἐπαίνου οὐχ ἥττον ἔναι των φύσεων, ἢ ἄλλαι τῶν σίτων τε καὶ ποτῶν.—καὶ σύγε δοκεῖς ἐρᾶν τῆς παιδός.

6. With comparatives the object to which the comparison is made, when by the addition of a comparative particle it should stand in the nominative, takes the genitive without a comparative particle (because upon the quality of this object is founded the greater or lesser apparent degree, in which the property is possessed by the other).

Ο πατὴρ συνετώτερός ἐστι τοῦ παιδός.—ἐμοὶ μὲν δοκεῖ οὗτος ἔτι πονηρότερος εἶναι ἐκείνῳ.—ὁ διδάσκαλος σοφώτερός ἐστι τοῦ μαθητοῦ.

Note 4. Even in improper comparisons, where two objects are not immediately compared themselves, but only a property or

something belonging to each, the Greeks often put merely the genitive of the object.

Ὁ πρεσβύτερος πλείωνων κατὰ τὸ εἰκὸς ἔμπειρός ἐστι τοῦ νεωτέρου.—Ἀριστείδης ἔργα λαμπρότερα ἐπεδείξατο τοῦ Ἀλκιβιάδου (1).—πλείων (ἐστὶ) χρόνος, ὃν δεῖ μ' ἀρέσκειν τοῖς κάτω, τῶν ἐνθάδε (2). Sophocl. Antig. 74 f.

Note 5. Words also, like πολλαπλάσιος, περιπτός, &c. which contain an idea corresponding to a comparative, partake in the given construction of comparatives.

Οἱ μὲν πλείστοι τῶν ἀνθρώπων, ἐπειδὴν τῶν ἀρκούντων περιττὰ κτήσονται, τὰ μὲν αὐτῶν κατορύττουσι, τὰ δὲ κατασέπουσι, τὰ δὲ ἀριθμοῦντες, καὶ μετροῦντες, καὶ ἰστάντες πράγματα ἔχουσι· ὁ δὲ Κύρος, ἃ ἂν ἴδῃ περίττα ὄντα τῶν αὐτῷ ἀρκούντων, τούτοις τὰς ἐνδείας τῶν φίλων ἐξακείτο.—πολλαπλασίους ὑμῶν αὐτῶν ἐνικᾶτε σὺν τοῖς θεοῖς.

Note 6. Also verbs which imply the idea of comparison take the genitive of the object, similarly to those containing a superlative idea ; see § 108. 2. b.

§ 110.

PREPOSITIONS COMBINED WITH THE GENITIVE.

In general the prepositions combined with a genitive denote the relation of *proceeding from something*, either locally, as partition, remotion, separation, or causally, as origination by, descent from some one. Yet it must not be overlooked that several of these prepositions are also used with the genitive partly to designate collateral

(1) For τῶν ἔργων τοῦ Ἀλκ.—(2) For τούτου τοῦ χρόνου, ὃν δεῖ μ' ἀρέσκειν τοῖς ἐνθάδε, where the brevity of poetry intimates rather than actually expresses the thought.

existence in a state of rest, and partly to assign direction and motion towards a particular point, where we therefore might have expected them in combination with the dative or accusative. These prepositions are as follow :

(1) Connected with the genitive alone.

Ἀντί, *instead of, for.*

Βασιλεὺς ἀντὶ μυρίων ἐστὶ στρατιωτῶν — οὐκ οἶδα, ἀνδρῶν πολλοὶ ἡμᾶς μισοῦσι.—Ζεὺς, ὅταν βούληται, δοῦλόν σε ποιήσει ἀντὶ βασιλέως.—ἀνδρῶν, on which account, for which reason.—ἀνδρῶν ἐνός, one with another.

Ἀπό, (a) of place ; *from.* (b) of time ; *from, since.* (c) to assign the origin or cause : *from: on account of, by, by means of, by virtue of, out of, from, for.*

Ἀφ' ἵππων ἐμαχέσαντο οἱ Λυδοί.—ἀπὸ δείπνου γενόμενοι τὰ τοῦ σώματος ἥσκησαν.—παραينوῦσι ταῦτα οἱ ἀπὸ Πλατωνός (1).—οὗτοι μὲν οὐκ ἀφ' αὐτῶν (2) ταῦτα πράττουσιν, ἀλλ' ἀπ' ἀνδρῶν ἐτέρων.—ἐθαύμαζον τὸν Ἑρμογένην ἀπὸ τῆς φιλοσοφίας.—ἀπὸ τούτου τοῦ χρόνου αὐτόνομοι εἰσιν ἀπὸ ξυμμαχίας.—ταράττει αὐτοὺς ὁ ἀπὸ τῶν πολέμων φόβος.—ἀπὸ δικαιοσύνης, out of a love of justice.—ἀφ' ἑσπέρας, with the commencement of evening.—ὁ ἀπὸ τῆς στρατηγίας, an ex-general.

Ἐκ, before a vowel ἐξ, (a) of place : *out of ; from, forth from, away from.* (b) of time ; *from, since, after.* (c) of origin and cause ; *from, by, on account of, in consequence of, according to.*

(1) The sect founded by Plato—the Platonists.—(2) Of their own impulse.

Ταῦτα διαπραζάμενος ἐκ τῆς πόλεως πάλιν ἀπῆει.—ἐκ τῆς θυσίας γενόμενος ἀπέθανεν.—ποίει, ὦ τέκνον, τὰ ἐκ πατρὸς προσταχθέντα.—ἐνταῦθα δὴ ὁ Κῦρος ἐγέλασεν ἐκ τῶν πρόσθεν δακρύων.—Frequently ἐκ paraphrases adverbial expressions, as *e. g.* ἐξ ἀπροσδοκήτου, unexpectedly.—ἐκ τοῦ ἀφανοῦς, unawares.

Ἔνεκα, ἔνεκεν, poet. εἵνεκα, εἵνεκεν, *on account of, for the sake of, by means of, by virtue of.*

Ἐλένης ἔνεκα ἐπολέμησαν οἱ Ἕλληνες πρὸς τοὺς Τρῶας. λόγου ἔνεκα, *for the sake merely of saying something.*—ἔνεκά γε τούτου, *as far as relates to this.*

Πρό, *before* (of place, time and preference); *for, for the good or interest of, instead of.*

Ταῦτα πρὸ τῆς Πεισιστράτου ἡλικίας ἐγένετο.—οὐδεὶς οὕτως ἀνόητός ἐστιν, ὅστις πόλεμον πρὸ εἰρήνης αἰρεῖται.—οὔτε ἐγὼ ἀρκέσω ὑμῖν πράττων πρὸ ὑμῶν, οὔτε ὑμεῖς πρὸ ἡμῶν.—πρὸ πολλοῦ ποιῆσθαι, *to esteem above much, to hold in very high esteem.*

Note 1. Many adverbs also are combined with the genitive, and in this combination are to be considered as prepositions, thus ἀνευ, ἄτερ, δίχα, *without*, δίκην, *after the manner of*, ἐγγύς, πλησιον, *near to*, εὐθύ, *directly at or to*, ἐνώπιον, *before*, μεταξύ, *between, during*, μέχρι (ς), ἄχρι (ς), *up to, to*, πέρα, πέραν, *beyond*, πλήν, *without, except*, χάριν, *on account of*.

(2) Connected with the genitive and accusative.

Διά, *through*, (of space and time); *through, by, by means of* (of cause and means).

Τὸ ἔγχος ἦλθε διὰ τοῦ θώρακος.—πόνον παρεῖχε τοῖς

πολεμίους δι' ἡμέρας.—ταῦτα οὐ παρὰ τῶν θεῶν ἔχομεν, ἀλλὰ δι' ἀλλήλων ἡμῶν γέγονεν.—διὰ τῶν ὥτων ἐν τῇ νυκτὶ ἀνάγκη μᾶλλον ἢ διὰ τῶν ὀφθαλμῶν ἕκαστα καὶ αἰσθάνεσθαι καὶ πράττειν.—διὰ πολλοῦ χρόνου, *after a long time*.—διὰ πέντε ἐτῶν, *every fifth year*.—δι' ὀλίγου εἶναι, *to be at a little distance*.—διὰ τέλους, *to the end*. διὰ χειρὸς ἔχειν, *to have in hand*.—διὰ φόβου εἶναι, *to be quite afraid*.—δι' ἐχθρας γίνεσθαι τινι, *to be at enmity with any one*.—διὰ μάχης, διὰ γλώσσης ἵεναι τινί, *to combat, to speak with any one*.

Κατά, *down from, down, down over, down upon, upon, over ; down, below, under ; against, at*.

Ἐλείβετο αὐτῇ τὰ δάκρυα κατὰ τῶν παρειῶν.—ἡ ψυχὴ ῥέετο κατὰ χθονός.—οὐ δύναμαί πω, ὦ Σώκρατες, ὥς σὺ ζητεῖς, μίαν ἀρετὴν λαβεῖν κατὰ πάντων (1).—οἱ ὁδοῖται κατὰ τοῦ κρυστάλλου πορευόμενοι διαβαίνουνσι τοὺς ποταμούς.—κατὰ σκοποῦ τοξεύειν, *to shoot at a mark* (because the arrow, proceeding in a curve, descends to the mark).

Ὑπέρ, *over, above ; for, on account of, in behalf of, instead of*.

Ὁ ἥλιος πορεύεται ὑπὲρ ἡμῶν.—ἂν ἄλλος ὑμᾶς ἀδικῇ, ἡμεῖς ὑπὲρ ὑμῶν μαχοῦμεθα.—εἰ τὰ παρὰ σοὶ καλῶς ἔχει, θάρρει ὑπὲρ ἐκείνων.—εἶναι ὑπὲρ τινος, *to be to any one's advantage*.—ὑπὲρ τοῦ λαβεῖν, *in order to obtain*.

(3) Connected with the genitive, dative and accusative :

(1) I cannot find *one* virtue (which pervades all) in all.

Ἀμφί, *about ; on account of ; concerning, of, as with the dative ; e. g. ἀμφὶ πόλεως μάχεσθαι. — ἀνεβάλ-
λετο καλὸν αἰεῖδεν ἀμφ' Ἄρεος φιλόητος.*

Περί, (1) *about, around.*—(2) *concerning, that is, (a) with regard to, with respect to, of ; (b) on account of, for the sake of, about, for.*—(3) *above, more than.*

Θυμῷ γῆς περὶ τῆσδε μαχώμεθα καὶ περὶ παίδων.—περὶ ἀναδημάτων τοσαῦτα εἰρήσθω.—περὶ ψυχῶν τῶν ὑμετέρων ὁ ἀγὼν (ἐστὶ), καὶ περὶ γῆς, καὶ περὶ οἴκων, καὶ περὶ γυναικῶν τε καὶ τέκνων, καὶ περὶ πάντων ἀγαθῶν.—Φαίηκες περὶ πάντων ἰδριες ἀνδρῶν νῆα θοὴν ἐνὶ πόντῳ ἐλαυνέμεν (1).—περὶ πολλοῦ ἡγεῖσθαι or ποιεῖσθαι, *to esteem highly.*—τὰ περὶ τινος, *any one's condition, state, circumstances.*

Ἐπὶ, *upon, on, at, by, near ; in the time of, during ; among, with, (to designate accompanying circumstances or conditioning causes) ; of, concerning, (de).*

Σωκράτης θύων φανερός ἦν πολλάκις μὲν οἴκοι, πολλάκις δὲ ἐπὶ τῶν κοίνων τῆς πόλεως βωμῶν.—Ἀθηναῖοι ἐπὶ μὲν Πελασγῶν ἐχόντων τὴν νῦν Ἑλλάδα καλεομένην ἔσαν Πελασγοὶ, οὐνομαζόμενοι Κραναιοί· ἐπὶ δὲ Κέκροπος βασιλῆος ἐπεκλήθησαν Κεκροπίδαι.—λέγειν ἐπὶ τινος, *to speak of one (properly, tarrying with one).*—ὀνομάζεσθαι or ὄνομα ἔχειν ἐπὶ τινος, *to be named after or from any one.*—οἱ ἐφ' ἡμῶν, *our cotemporaries.*—εἶναι ἐπὶ τινος *to be set over a thing.*—ἡ ἐπ' Ἀνταλκίδου εἰρήνη, *the peace negociated by Antalcidas.*

(1) Epic for ἐλαύνειν.

Note 2. In the signification *to*, ἐπί is used interchangeably with the genitive and accusative, but never with the genitive except when a definite point is assigned to which one actually arrives or will arrive; *e. g.* ἀποχωρεῖν ἐπ' οἶκον, *to go back home*; on the contrary, ἀποχωρεῖν ἐκ' οἶκον, *to depart for or towards home*.

Παρά, with Epic writers and the poets: *by, near, at* (as in combination with the dative); with the Attics: *of, from* (to denote that something proceeds from the immediate vicinity, or from the property or means of any one.)

Ἐγχετο δὲ Ζεὺς Ἰδης ἐν κορυφῇσι παρὰ χρυσοθρόνου Ἥρης. Hom. Il. 15. 4 f.—ἔμαθον ταῦτα παρὰ σοῦ.—παρ' ἑαυτοῦ διδόναι, *to give out of his own property*.

Πρός, (a) *to, towards, in a direction towards*. (b) *of, on the side of, from, by, by means of*. (c) *for, for the advantage of*.

Τὸ πρὸς τῶν Λακεδαιμονίων ποιούμενον θαύματος ἐστὶ ἄξιον.—πρὸς ἑνὸς ἄρχεσθαι κάλλιστον.—ἐλεῦθερός ἐστι πρὸς πατρός καὶ πρὸς μητρός.—τὸ δεδοικέναι πρὸς ἀνδρός ἐστὶν (1) οὐδὲν ὑγιὲς εἰργασμένου.—οὐκ ἦν πρὸς τοῦ Κύρου τρόπου, ἔχοντα μὴ ἀποδιδόναι.—ἔφθη πολλὰ πρὸς ἑαυτοῦ (2) τέ καὶ κατ' ἐκείνων διαπραξάμενος.—ὃ τι δικαιοτάτον καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων (3) τοῦτο πράξω.—διέβαινον κατὰ τὴν ἑτέραν τῶν γεφυρέων τὴν πρὸς τοῦ πόντου.—εἰπέ μοι πρὸς θεῶν (4), τί μοι ὀργίζῃ;—εἶναι πρὸς τινος signifies 1. *to belong to or be suitable for any one, to correspond with the nature or character of*

(1) Is the part of a man.—(2) To his own advantage.—(3) In the estimation of Gods and men.—(4) By the Gods! for God's sake.

any one ; 2. to stand on the side of any one ; 3. to conduce to the advantage of any one.

Μετά, *with, together with ; with, by.*

Κρεῖττόν ἐστι μετ' ὀλίγων ἀγαθῶν πρὸς ἅπαντας τοὺς κακοὺς, ἢ μετὰ πολλῶν κακῶν πρὸς ὀλίγους ἀγαθοὺς μάχεσθαι.—'Αγησίλαος ἀνδρίαν γε τὸ πλεόν μετ' εὐβουλίας, ἢ μετὰ κινδύνων ἐπεδείκνυτο.

Ὑπό, *under, beneath (sub) ; by ; out of, of, from, for.*

Ὑπὸ χθῶν σμερδαλέον λυνάβιζε ποδῶν ἀνδρῶν τε καὶ ἵππων.—Ὑπὸ μαστίγων ὤρουσσαν οἱ δοῦλοι.—Γλαῦκος, ὁ Σισύφου υἱός, ὑφ' ἵππων κατεβρώθη.—ἐνιοι φοβούμενοι μὴ ληφθέντες ἀποθάνωσι, προαποθνήσκουσιν ὑπὸ τοῦ φόβου.

§ 110^b. (109.)

FURTHER OBSERVATIONS ON THE USE OF THE OBLIQUE CASES.

1. Verbs compounded with prepositions frequently receive a new, simple signification (*e. g.* φρονεῖν, καταφρονεῖν), and then take that case which such signification requires. But if the preposition can be separated from the verb and joined to the noun without any alteration of the sense, the compound verb takes that case which is governed by the preposition in this signification.

Τῶν πόνων χρήματα ἀντιπαρέχετε (1).—πάντες ἀπεπῆδων ἁρμάτων.—οἱ πολέμοι ἐξῆλθον τῆς πόλεως.—οἱ Βοιωτοὶ συνεμαχέσαντο τοῖς Πελοποννησίοις.—ἐνορῶ γὰρ ὑμῖν οὐχ οἷοις ἐσομένοις (2) πολεμεῖν Ξέρξῃ.—ἀναβαίνω τὸν ἵππον.—παρεσκευάσαντο καὶ σῖτα καὶ ποτὰ, καὶ τεῖχος ἐσήξαντο (3).—οἱ ἀνόητοι πολλὰς καὶ μεγάλας ξυμφορὰς εἰσπίπτουσι.

Note 1. When perspicuity or emphasis requires it, the preposition compounded with the verb is repeated before the noun.

2. Verbal adjectives in τέος, τέα, τέον, always take the person in the dative, but the thing in that case which is required by the verb from which they are derived.

Εἰρήνης ἐπιθυμητόν ἐστὶν ἀνθρώποις.—ἐπιχειρητόν ὑμῖν ἐστὶ τῷ ἔργῳ.—εἴτε τοὺς θεοὺς ἴλεως εἶναί σοι βούλει, θεραπευτόν τοὺς θεοὺς· εἴτε ἀπὸ βοσκημάτων οἷε δεῖν πλουτίζεισθαι, τῶν βοσκημάτων ἐπιμελητόν· εἴτε ὑπὸ φίλων ἐθελεις ἀγαπᾶσθαι, τοὺς φίλους εὐεργετητόν.

Note 2. If the adjective takes an accusative of the thing, then the thing as the subject can be put in the nominative and the adjective added in the same gender, number and case.

Consequently, instead of ; θεραπευτόν σοί ἐστι τοὺς θεοὺς, we can also say,

Θεραπευτέοι σοί εἰσιν οἱ θεοί.

instead of : τοὺς φίλους εὐεργετητόν

οἱ φίλοι εὐεργετητέοι.

instead of : ὠφελητόν ὑμῖν ἐστὶ τὴν πόλιν

ὠφελητέα ὑμῖν ἐστὶν ἡ πόλις.

(1) Instead of undertaking labour you give money.—(2) That you will not be able.—(3) And brought it into the fortress.

CHAPTER III.



THE VERB ACCORDING TO ALL ITS PARTS.

A. *Kinds of the Verb.*

§ 111.

IN the doctrine concerning the use of the oblique cases, the peculiarities of the simplest form of the verb, the *active*, have been sufficiently determined. It yet remains for us here, therefore, to explain the use and peculiarity of the two other kinds, the *passive* and the *middle*.



§ 112.

PASSIVE.

1. The active verb expresses an action of the subject which is directed to a certain object. The passive, on the contrary, represents the object, to which the action expressed by the active is directed, as something *suffering*.

2. Consequently that noun which in the active stood as proximate object in the accusative, must

in the passive stand as subject in the nominative. But the subject of the active now becomes an object, from which another suffers something, and is therefore added by means of certain prepositions, usually by *ὑπό* with the genitive.

Ἐκτωρ κτείνεται ὑπὸ τοῦ Ἀχιλλέως (or ὁ Ἀχιλλεύς κτείνει τὸν Ἐκτορα).—ἐπειδὴ (ἐγὼ) ἀνεπίσθην ὑπὸ τοῦ Ἀσσυρίου ἐφ' ὑμᾶς στρατεύεσθαι, εἰς πάντα κίνδυνον ἦλθον.—οἱ Πέρσαι ἐνίκησαν ὑπὸ τῶν Ἑλλήνων.—οἱ ἀγαθοὶ μισοῦνται ὑπὸ τῶν κακῶν.

3. Instead of *ὑπό* the Greeks also frequently use the prepositions *πρὸς* and *παρὰ*, both with the genitive, namely *πρὸς* to designate an independent operation or a vigorous exertion of power, but *παρὰ*, to signify that something proceeds from the immediate vicinage, or from the internal or external means of an object.

Τὸ πρὸς τῶν Λακεδαιμονίων ποιούμενον θαύματος ἐστὶν ἄξιον.—οἱ Ἕλληνες πολλὰ ἠδίκησαν πρὸς τῶν Περσῶν.—οἱ ἄνθρωποι πρὸς τῶν παθῶν κινοῦνται.—εἰ καὶ τοῦτο αἰτῶν ἠδίκουν, τοῦτ' αὖ παρὰ σοῦ ἐπιδεικνύσθω.—ἦσαν αὐτῷ κύμηλοι πολλαὶ παρὰ τῶν φιλῶν συνειλεγμένοι.

4. Frequently however the subject of the active is joined to the passive in the dative without a preposition, chiefly to the perfect of the passive.

Ταῦτα λέλεκται ἡμῖν.—ἐκείνος ἐλήφθη ἔρωτι τῆς γυναικός.—ταῦτα πέπρακταί μοι.—πιεζομενος ταῖς περὶ τοὺς παῖδας συμφοραῖς πάλιν πέμπω πρὸς τὸν θεόν.

5. The Greeks also often form a passive of those verbs which in the active take a genitive or dative of the object. In this passive therefore the object which in the active construction stood in one of these two oblique cases, is added in the nominative.

Ἀσκεῖται δὴ τὸ ἀεὶ τιμώμενον, ἀμελεῖται δὲ τὸ ἀτιμαζόμενον (ἀμελεῖν τινος).—μίσει τοὺς κολακεύοντας, ὥσπερ τοὺς ἐξαπατῶντας· ἀμφοτέροι γὰρ πιστευθέντες (1) τοὺς πιστεύσαντας ἀδικοῦσιν (πιστεύειν τινί).—ταῦτ' εἰπὼν κατεφρονήθη ὑπ' αὐτοῦ (καταφρονεῖν τινος).—ἡμεῖς ὑπ' Ἀθηναίων ἐπιβουλεύεμεθα (2) (ἐπιβουλεύειν τινί).

6. Verbs which take a double accusative in the active (see § 104. 4.) have in the passive the nominative of the person and leave the accusative of the thing to stand unchanged, because the thing remains a true object also in the passive.

Ὁ παῖς διδάσκεται τὰς τέχνας (3).—ὑπὸ βασιλέως πέπρακται (ἐκεῖνος) τοὺς φoρoυς (4).—ἐγὼ ἐπείσθην ταῦτα ὑπὸ σοῦ (πείθειν τινά τι).—Κροῖσος, ἀφαιρεθεὶς τὴν ἀρχὴν (5), διέτριβε παρὰ τῷ Κύρῳ.

7. Often even the dative of the person in the active becomes the subject of the passive and the accusative of the thing remains unchanged.

Οἱ τῶν Ἀθηναίων ἐπιτετραμμένοι (6) τὴν φυλακὴν

(1) If they are believed.—(2) We are plotted against.—(3) Is taught the arts, that is, is instructed in the arts.—(4) He is pressed for the taxes by the king.—(5) When the empire was wrested from Croesus.—(6) To whom the watch was consigned.

ἀπέκτειναν τοὺς ἐχθρούς (ἐπιτρέπειν τινί τι).—(ἐγὼ) κε-
χειροτόνημαι ἀρχήν (1).—οἱ λησταί, ἀναχθέντες
πρὸς βασιλέα, ἀπετμήθησαν (2) τὰς κεφαλὰς.

§ 113.

MIDDLE.

1. The middle has in many tenses the same form with the passive, and also approaches so near to it with respect to signification that care is required to distinguish them. The principal signification however of the middle is the *reflexive*, namely, that in which the action proceeding from the subject is again directed to the subject; so that subject and object perfectly coincide in one and the same idea.

2. In this reflexive signification, however, several cases are to be distinguished: thus either the subject which performs the action, becomes at the same time also the proximate object, that is, the middle expresses that an object actively influences itself (*e. g.* τρέπω, I turn, τρέπομαι, I turn myself, αἰσχύνω, I excite shame, αἰσχύνομαι, I excite shame in myself, am ashamed); or the subject becomes the more remote object of the action (*e. g.* αἰτέω, I ask, αἰτέομαι, I ask for myself, beg

(1) I have been elected to an office.—(2) Their heads were struck off.

for myself.—*ἀμύνω*, I avert, *ἀμύνομαι*, I avert from myself); or the reflexive of the action is only shown in the circumstance that it is accomplished in reference to the subject, that is, that the subject participates in the accomplishment of it (*e. g.* *νίπτω τοὺς πόδας*, I wash the feet of another, *νίπτομαι τοὺς πόδας*, I wash the feet of myself or mine own feet, consequently the same as *νίπτω τοὺς ἑμαντοῦ πόδας*.) We shall here give examples of these three different cases of the reflexive signification.

(a) The subject is at the same time the proximate object, or the middle is used to designate an action which a person accomplishes upon himself.

Οἱ δὲ ἐφ' ὑλ' ἀσσοῦντο ὥς ἠδύναντο, καὶ ἅμα οἱ πολλοὶ σφᾶς αὐτοὺς διέφθειρον, σπάρτοις ἀπαγχομένοιο.
—ἀπόσχεσθε ἀδίκων ἔργων.—λούσασθε, ὦ παῖδες!
—μὴ ἐπαίρεσθε ταῖς ἐντυχίαις!

Note 1. The use of the middle in this properly reflexive signification is the least common, and hence it becomes frequently necessary in Greek, as in other languages, to designate the reflexive of an action by the active and a subjoined reflexive pronoun; *e. g.* *ἐπαινεῖν ἑαυτόν*, to praise himself, (*ἐπαινεῖσθαι* only: to be praised.)—*ἀποκτείνειν ἑαυτόν*, to kill himself, (*ἀποκτείνεσθαι*, to be killed.)

(b) The subject is a more remote object, or the middle denotes, that the action is performed for some one's end, or so that the consequence of the action is evinced in the subject. In this case the middle also, like the active, takes the thing as proximate object in the accusative.

Οἱ Μιτυληναίων φυγάδες, μισθωσάμενοι ἐκ τῆς Πελοποννήσου ἐπικουρικὸν, αἰροῦσι Ῥοίτιον.—χωρὶς τῶν ἀναγκαίων κακῶν οἱ ἄνθρωποι αὐτοὶ ἕτερα προσπορίζονται.—οἱ στρατιῶται παρασκευάσθωσαν τὰ ἐπιτήδεια.

(c) The middle expresses that the subject only participates in the accomplishment of the action without being properly the object of it.

Πάντες ἐλούσαντο τὰς χεῖρας καὶ τοὺς πόδας.—ταῦτα ἀκούσας ὁ Κῦρος ἐπαΐσατο ἄρα τὸν μηρόν.

3. In these two last mentioned (b and c) significations, namely, where the middle retains the signification of the active unchanged, and merely denotes that the action is accomplished in reference to the subject, must be comprehended the middle of most Greek verbs in which this form is used. In English the sense of this middle may frequently be indicated by personal pronouns, frequently by the addition of possessives to the object, but the Greek expression often acquires by the use of the middle a definiteness and refinement which cannot be rendered in English. Finally the middle in this case retains the construction of the active.

Ὁ Κῦρος πᾶσαν τὴν Ἀσίαν κατεστρέψατο.—αἱ γυναῖκες, δεινοῖς κακοῖς πιεζόμεναι, ἐκλάυσαντο τὰ πάθη καὶ περιρρήξαντο τοὺς χιτῶνας.—ὁ φίλος ἠτήσατο με τοῦτο τὸ βιβλίον.—οἱ Ἀθηναῖοι τοὺς ἐαν-

Πάυσασθε (1) τὰ ἄδικα ποιοῦντες.—πάντες οἱ στρατιῶται ἡγάλλοντο καὶ ἐψωχοῦντο.—ὕμεῖς γε πλασάμενοι φαίνεσθε, οὐ σταλέντες (2).—φοβοῦ τοὺς θεούς.—ὁ στρατὸς ἤδη περαιούται τὸν ποταμόν.—τίλλεσθε (3) τὴν μητέρα, ὧ κακοδαίμονες.—ἀνάγκη διὰ τὸ πολλοὺς φοβεῖν πολλοὺς καὶ ἐχθροὺς ποιεῖσθαι.

Note 2. That verb is alone to be considered middle, which with a passive form has a reflexive fundamental signification, as has been pointed out in all the cases hitherto adduced. On the contrary, the case also occurs in Greek where the internal signification does not correspond with the external form of the verb, but while the form possesses terminations which are otherwise peculiar to the middle, the signification is either purely transitive or intransitive, and entirely rejects any reflexive reference. Verbs of this kind are called *deponent*, which must be accurately distinguished from verbs middle, and which are considerably numerous in Greek, as *e. g.* αἰσθάνεσθαι, *to feel*, ἀφικνεῖσθαι, *to arrive*, γίγνεσθαι, *to become, to take place*, δέχομαι, *to receive, to accept*, δύνασθαι, *to be able*, ἐργάζεσθαι, *to work*, κεῖσθαι, *to lie, μάχεσθαι, to fight*, and many others.

§ 114.

MIDDLE FORMS.

The following must be observed with respect to the forms used in the middle signification :

1. For the future and aorist the middle possesses separate forms which in general have only

(1) Properly ; stop yourselves ; hence ; cease.—(2) στέλλειν, *to send, mid. to send one's self ; hence, to travel*—τίλλειν, *to pull out the hair, mid. to pull out one's own hair, and hence, as this is a sign of grief and sorrow, to mourn.*

a reflexive signification, although in the same signification the aorist of the passive is also frequently used.

Οἱ Λακεδαιμόνιοι καλῶς ἤμυναν τοὺς πολεμίους.
—πόλεως τινος νόμους νομίζω εἶναι ἃ οἱ πολῖται, σὺν-
δέμενοι ἅ τε δεῖ ποιεῖν καὶ ὧν ἀπέχεσθαι, ἐγράψαντο.
—τίνα μᾶλλον ἂν τις εὐεργετήσειεν, ἢ παρ' οὗ χάριν ἀπο-
λήψεσθαι νομίζει;—Κῦρος διαπραξάμενος ταῦτα
ἐπανεχώρει.—ἐγὼ μὲν δοκῶ δεκάκις ἂν κατὰ τῆς γῆς ἡδίων
δύναι, ἢ ὁ φθῆναι οὕτω ταπεινός.—γνόντες οἱ πολέμοι
τὸ ὄν, ἐτράπησαν (1) εἰς φυγὴν.—καὶ σύ γε ταῦτα
ἐπέισθης (2).—ταῦτα ἀκούσας ὁ βασιλεὺς δεινῶς ἐφο-
βήθη (3).

Note 1. The fut. mid. often stands for the fut. pass., which in verbs of a polysyllabic root, would assume a form too lengthened and inharmonious.

**Ἦν νικήσωμεν, οἱ στρατιῶται μέγα ὠφελήσονται.*—ἦν ταῦτα δεδήλωται, εὐθύς τὸ τεῖχος φυλάσσεται.—ταῦτα ποιοῦντες πάντων τῶν κακῶν ἀπαλλάξεσθαι.—οἱ μὲν εὐχοντο ὡς δολίους ὄντας αὐτοὺς ληφθῆναι· οἱ δ' ᾤκτειρον, εἰ ἁλώσονται. Xenoph. Anab. I. 4. 7.—*εἰάν τις ἡμᾶς εὖ ποιῶν ὑπάρχη, καὶ τούτου εἰς γε δύναμιν οὐχ ἡττησόμεθα εὖ ποιοῦντες.* Xenoph. Anab. II. 3. 23.

Note 2. The aor. 2. mid. also is sometimes found used in a passive signification, but never the aor. 1 mid.—Thus in Eurip. Hippolyt. 27. f. κατέσχετο stands in a passive signification (Ἰππόλυτον) ἰδοῦσα Φαίδρα, καρδίαν κατέσχετο ἔρωτι δεινῷ.—So likewise the participle κατασχόμενος occurs several times as passive.—In Herodotus 8. 90. on the contrary, where (αἱ νῆες) διεφθάρεατο stands as aor. 2. mid. (for διεφθάροντο) with a passive sense, this usage is remarkable, the passive form διεφθάρησαν being very common, and it appears that it should be there read, διεφθάρατο, as 3 plur. plusqpf. pass., which tense is also required by the sense.

(1) They betook themselves.—(2) Hast thou suffered thyself to be persuaded.—(3) Became afraid.

2. The perfect and pluperfect passive have at the same time the signification of the middle, like the present and imperfect passive.

Διαπέπραγμαι (1) παρὰ τοῦ Κύρου, μὴ ποιῆσαι ἀρπαγὴν,—Κῦρος ἐνεδύσατο τὰ ὄπλα, ἃ ὁ πάππος αὐτῷ ἔξεπεποίητο (2).—ἡ Πανθεΐα, ἀκινάκην πάλαι παρσκευασμένη (3), σφάττει ἐαυτήν.—ἐμοὶ δοκεῖ ὁ μὲν τῷ εἶδει τὸν νοῦν προσέχων, μεμισθωμένῳ (4) χῶρον εἰκέναι, ὁ δὲ τῆς φιλίας ἐφιέμενος τῷ τὸν οἰκεῖον ἀγρόν κεκτῇ μένῳ.

§ 115.

FURTHER GENERAL OBSERVATIONS UPON
CERTAIN VERBS.

1. Several verbs have a double signification in the active, namely, a transitive and an intransitive or neuter.

Ἐπὶ Σάρδεϊς ἦγεν (5) ὁ Κῦρος.—ὁ Ξέρξης εἰσέβαλε (6) ἐς τὴν Ἑλλάδα.—τέμνει μέσσην τὴν Βοιωτίαν ὁ Κηφισσὸς ποταμὸς, πρὶν ἐκβάλλειν (7) εἰς θάλασσαν.—κακῶς ἔχω (8).—εἰ ταῦτα οὕτως ἔχει, οὐ σοι μέμφομαι.—οἱ εὐσεβεῖς ἐν εἰρήνῃ διάγουσι.—ὁ πατὴρ τί πράττει; καλῶς πράττει.

(1) I have effected for myself, have obtained.—(2) Had caused to be made.—(3) Who kept by her in readiness.—(4) Who has hired for himself.—(5) Proceeded to Sardis.—(6) Made an irruption.—(7) Before it disembogues.—(8) I am ill.

2. In the perfect 2, this intransitive signification predominates, and that not merely with verbs possessing the nature just assigned, but with those also in which an intransitive signification never occurs in the present. On the other hand this perfect never has the purely reflexive signification.

Ἐκ τούτου τοῦ χρόνου ἀεὶ καλῶς πέρραγα.—Πύρρος ἐπεὶ συμβαλὼν τοῖς Ῥωμαίοις δις ἐνίκησε, πολλοὺς τῶν φίλων καὶ ἡγεμόνων ἀπολέσας, ἃν ἔτι μίαν, ἔφη, μάχην Ῥωμαίους νικήσωμεν, ἀπολώλαμεν (1).—κατέαγε (2) ἡ χύτρα.—δόρυ ἐν στέρνῳ ἐπεπήγει.

Note. The perf. 2., otherwise erroneously called, the perf. mid., stands in the following relation to the perf. 1.: (1) The two forms occur together in only few verbs of one and the same dialect, especially in those which, besides a transitive, admit of an intransitive signification, for which the perf. 2. is then exclusively used. Such perf. 2. with an intransitive signification are, besides those contained in the preceding examples: ἐγρήγορα (from ἐγείρω), ἀνέωγα (from ἀνοίγω), μέμνηνα (from μαίνω), πέποιθα (from πείθω), σέσηπα (from σήπω), τέτηκα (from τέκω), πέφνηνα (from φαίνω), besides the irregularly formed ἄραρα or ἄρηρα (from ἀραρίσκω), ἔρρωγα (from ῥήγνυμι), ὄρωρα (from ὀρνυμι), lastly, ἔφθορα and πέπληγα (from φθείρω and πλήττω), which at least besides the transitive have also an intransitive signification. —(2) Usually, however, a verb has only one perfect act. in which case the perf. 1. predominates with Attic, and the perf. 2. with Epic writers (comp. § 75. I. 1. b.). Nevertheless of some verbs the perf. 2. is alone usual even with the Attics, and in a signification which belongs as a true perfect to that of the present. Such perf. 2. are: ἀκήκοα (from ἀκούω), οἶδα (from εἶδω), ἐλήλυθα (from ἔρχομαι), κέκραγα (from κράζω), τέθηλα (from θάλλω), ἔκτονα (from κτείνω), λέλοιπα (from λείπω), λέληθα (from λήθω), ὄδωδα (from ὄζω), πέπονθα (from πάσχω), πέπορδα (from πέρδω), ἔστοργα (from στέργω), τέτοκα (from τίκτω), τέτριγα (from τρίζω), πέφευγα (from φεύγω), πέφρικα (from φρίσσω), χέχοδα (from χέζω),

(1) Then are we ruined, ἀπόλλυμι, I ruin.—(2) κατὰγνυμι, I break something in pieces, κατέαγα, I am broken in pieces.

and those used in the signification of the present, namely γέγηθα (from γηθέω), δέδια (from ΔΕΙΩ), εἶωθα (from ἔθω), εἶκα (from εἶκω), σέσηρα (from σαίρω), and χέχηνα (from χαίνω).

3. Some transitive verbs receive an intransitive signification only in single forms, namely, in the second aorist and in the perfect and pluperfect, which are then used exclusively in this signification, while all the other active forms of the same verb are transitive. The most noted verbs in which this is the case are ἵστημι (I place) and φύω (I produce) with their compounds, which in the above-named tenses respectively receive the significations *to stand* and *to arise* or *become*.

Ἐπέβαινεν ὁ Κίμων ἐπὶ τὸν ἵππον ὀρθὸς ἐστηκὼς καὶ ἠκόντιζεν ἀπὸ τῶν ἵππων ὀρδός.—ἐν τῷ πρὸς τοὺς Πελοποννησίους πολέμῳ οἱ Κερκύριοι ἔστησαν μετὰ τῶν Ἀθηναίων.—πάντα πέφυκε καὶ ἐλασσοῦσθαι.

4. Some intransitive verbs which have a signification similar to the passive (that is, denote that something happens to the subject), are also construed like the passive with ὑπὸ and the genitive, if the person is assigned, by which the subject has been put into the state expressed by the intransitive verb. The most important of these are θνήσκειν, ἀποθνήσκειν (to suffer death), πάσκειν (to be put into a state), ἐκπίπτειν (to be ejected or driven away from a place by force), φεύγειν (to quit a place compulsorily, or to be accused).

Ἐκτῷρ ἀπέθανεν ὑπὸ τοῦ Ἀχιλλέως.—πολλὰ κακὰ ἐπάδομεν ὑπὸ τῶν ληστῶν.—οἱ φυγάδες, οἱ

κατὰ τὴν στάσιν ὑπὸ τοῦ πλήθους ἐκπεσόντες,
κατῆλθον εἰς τὴν πόλιν.—Ἀχαιοὶ ὑφ' Ἐκτορος ἔφυ-
γον.—ἐκεῖνος φεύγει ὑπ' ἐμοῦ ταύτην τὴν δίκην.

B. *Tenses.*

§ 116.

PECULIAR SIGNIFICATION OF THE TENSES.

I. General investigation of the tenses.

1. Since the double forms which the Greeks use for some tenses are not different from each other in signification, they need not be distinguished here. To explain, therefore, the use of the tenses, we shall treat merely of a present, imperfect, perfect, pluperfect, future, aorist, and fut. 3. passive, and chiefly indeed as far as their usage is peculiar to the Greeks, and deviates from that of other languages.

2. In order to define accurately, and understand correctly the peculiar signification of each tense, it is necessary that, besides the idea of *time*, regard should also be paid to the *stage* or *period* of the action which is expressed in the verb. For, as the time admits of being resolved into *three divisions*, being either *past*, or *present*, or *future*; so the action also, considered as such, appears in a *threefold relation*, and must be con-

ceived either as *completed* and *finished*, or as *developing* and *forming*, or as *at the moment of beginning* and *coming on*.

3. Now, both the point of time and the stage or period of the action are indicated in the verbal forms which we denominate tenses, and hence the peculiar idea of each individual tense cannot be properly understood, unless at the same time a correct conception be entertained of the relation which intervenes between the time and the action.

4. But the action in each of its three relations can fall into each of the three divisions of time, and hence arise three times three, or *nine* tenses, which we shall here develope according to their idea, illustrated with examples from the Greek, and designated, as far as these will suffice, by the usual grammatical appellations.

(1) The action falls into the present time.

(a) as completed or finished—*γέγραφα*, *I have written*.—*Perfect*.

(b) as developing or forming—*γράφω*, *I write, am writing*.—*Present*.

(c) at the moment of beginning, or coming on—*μέλλω γράφειν*, *I am beginning to write, am just going to write, am on the point of writing*.—*Compound future*, formed with the present of the auxiliary verb.

(2) The action falls into the past time.

(a) as completed—*ἔγγραφα*, *I had written*.—*Pluperfect*.

- (b) as developing—ἔγραφον, *I wrote, was writing.*—*Imperfect.*
- (c) at the moment of beginning—ἔμελλον γράφειν, *I was on the point of writing.*
- (3) The action falls into the future time
 - (a) as completed—γεγράφως ἔσομαι, *I shall have written.*—*Future perfect.*
 - (b) as developing—γράψω, *I shall write, or be writing.*—*Simple future.*
 - (c) at the moment of beginning—γράψων ἔσομαι, *I shall be on the point of writing.*

5. All the tenses here specified have a positive existence in a language, although they are not completely enumerated in the grammar, which generally passes over such as do not possess an independent form but are produced by composition with auxiliary verbs. In Greek there is also the *aorist*, the signification of which we shall develop in the discussion of the individual tenses.

II. Use of the individual tenses.

6. The *present* expresses an action, which *we are just now performing*, as in other languages, *e. g.* γράφω, *I write, or am writing* (*am just now in the act of writing*).—Also the present is used for assigning properties, which are permanently connected with an object without being particularly evinced at the present time, or for the expression of a general sentiment; *e. g.* πάντα τὰ ἀγαθὰ δίδωσιν ὁ Θεός.—πολλῶν κακῶν ἀνθρώποις αἰτιός ἐστιν ὁ πόλεμος.

7. The *perfect* serves to designate an action *just completed*, and places a past action in connection with the present time; *e. g.* γέγραφα, *I have written* (the business of writing is just now finished).

Ἡ σκῆκατε μὲν τὰ εἰς τὸν πόλεμον πολὺ μᾶλλον τῶν πολεμίων, συντέτραφθε δὲ καὶ συντέταχθε ἐν τῷ αὐτῷ πολὺ πλείω ἥδη χρόνον, ἢ οἱ πολέμοι, καὶ συννενικήκατε μετ' ἀλλήλων.—ἀπολελοιπάσιν ἡμᾶς Ξενίας καὶ Πασίων· ἀλλ' εὖ γε μέντοι ἐπιστάσθωσαν, ὅτι οὔτε ἀποδεδράκασιν (οἶδα γὰρ ὅπη οἴχονται), οὔτε ἀποπεφεύγασιν. Xenoph. Anab. I. 4. 8.

Note 1. Hence the perfect is generally used to denote a lasting and permanent state or an action finished in itself, and therefore often occurs in Greek, where in English we use the present. This is chiefly the case with the *second perfects*, which take an intransitive signification (s. § 115. Note).

Ἐκεῖνο χρή γινῶναι, ὅτι οὐδέν ἐστι κερδαλέωτερον τοῦ νικᾶν· ὁ γὰρ κρατῶν ἅμα πάντα συνήρπακε, καὶ τοὺς ἄνδρας καὶ τὰς γυναῖκας καὶ τὰ χρήματα.—ταῦτα μὲν ἐστίν, ἃ πᾶσι δεδόχθαι (1) φημι δεῖν.—ἢ καλῶς ζῆν, ἢ καλῶς τεθνηκέναι τὸν εὐγενῆ χρή.—φθόνος τοῖς ζῶσι πρὸς τὸν ἀντίπαλον· τὸ δὲ μή ἐμποδῶν ἀνανταγωνίστῳ εὐνοίᾳ τετίμηται.

Note 2. Several perfects are always used to denote only the finished action, whose effect is permanent, and therefore in English are translated by the present of some other verb, which expresses the consequence of the action contained in the Greek verb; *e. g.* κέκλημαι, *my name is, am called* (καλέω, *I name*).—έκτημαι, *I possess* (κτάομαι, *I acquire to myself*)—μémνημαι, *I remember, am mindful* (μνάομαι, *I call to mind*)—οἶδα, *I know* (εἶδω, *I see, perceive*), &c.

8. The *aorist*, on the contrary, only denotes generally an action or occurrence of the past

(1) This, I think, must be the fixed opinion of all (δέδοχθαι, to be and remain decided.)

without determining the period of its termination, and without leaving the mind to dwell upon it ; *e. g.* ἐκτίσθῃ ἡ πόλις can be said of any town ; on the contrary, ἔκτισται ἡ πόλις only of a town which has just been built, or which now exists in its finished state.

Οἱ Ἕλληνες ἐνίκησαν τοὺς Πέρσας.—πολλάκις ἔθαύμασά τις ποτέ λόγοις Ἀθηναίους ἔπεισαν οἱ γράψάμενοι (1) Σωκράτην, ὡς ἄξιος εἴη θανάτου.—Κῦρος μέχρι δώδεκα ἐτῶν τῇ τῶν Περσῶν παιδείᾳ ἐπαιδεύθη· ἐκ δὲ τούτου τοῦ χρόνου μετεπέμψατο αὐτὸν ὁ Ἀστυάγης.

Note 3. Hence in narrative the perfect is frequently interchanged with the aorist, the former being used of an action, which as completed remains in its effect, but the latter only generally to denote a past, momentaneous action.

Τὰ μὲν παρελθόντα Κῦρον ἠύξησά τε, στράτευμα δόντες καὶ ἄρχοντα τούτου αὐτὸν καταστήσαντες· Κῦρος δὲ ἡγούμενος τούτου σὺν θεοῖς εὐκλεεῖς μὲν ὑμᾶς, ὦ Πέρσαι, ἐν πᾶσιν ἀνθρώποις ἐποίησεν, ἐντίμους δ' ἐν τῇ Ἀσίᾳ πάσῃ. τῶν δὲ συστρατευσαμένων αὐτῷ τοὺς μὲν ἀρίστους καὶ πεπλούτικε, τοῖς δὲ πολλοῖς μισθὸν καὶ τροφὴν παρῃσκεύακεν.—ὁ μὲν πόλεμος ἀπάντων ἡμᾶς τῶν εἰρημένων ἀπεστέρηκε· καὶ γάρ τοι πενεστέρους ἐποίηκε, καὶ πολλοὺς κινδύνους ὑπομένειν ἠνάγκασε, καὶ πρὸς τοὺς Ἕλληνας διαβέβληκε καὶ πάντα τρόπον τεταλαιπώρηκεν ἡμᾶς.

Note 4. As the aorist does not definitively assign the point of time, when an action was performed, but only denotes generally that something has taken place at some period or other of the past, the Greeks use it also to indicate that something has occurred repeatedly at different periods, or that something is wont to take place. Such an aorist is translated in English by the present or by the auxiliary verbs *to be wont, to use, &c.*

Αἱ μὲν γὰρ πλείσται πόλεις προεστίττονσι τοῖς πολίταις, μὴ

(1) The accusers of Socrates.

κλέπτειν, μὴ ἄρπάζειν, μὴ ἀπειθεῖν ἄρχοντι, καὶ τᾶλλα τὰ τοιαῦτα. ἦν δέ τις τούτων τι παραβαίνει, ζημίας αὐτοῖς ἐπέθεσαν.—ὁ Σωκράτης ἐδίδαξε τοὺς μαθητὰς ἀμισθί.—οἱ Πέρσαι ἐπολέμησαν προθύμως καὶ θαρσάλως.—πολλὰ ἀνθρώποις παρὰ γνώμην ἔπεσε (1)—ἀνανδρία (ἐστὶ), τὸ πλεόν ὅστις (2) ἀπολέσας τοῦ λασσον ἔλαβε.

Note 5. In like manner the Greeks sometimes make use of the aorist in images and comparisons, which are added for the more accurate representation and description of an occurrence, where in English we employ the present; because such images are derived from observation and experience, and in so far appear as occurrences of the past. Nevertheless in such comparisons we frequently find also the present and even the future.

Ὡς δ' ὅτε τις τε δράκοντα ἰδὼν παλίνροσος ἀπέστη οὔρεος ἐν βήσσης, ὑπὸ τε δρόμος ἔλλαβε γυῖα, ἅψ τ' ἀνεχώρησεν, ὥχρος τέ μιν εἶλε παρειάς· ὥς αὐτίς καθ' ὄμιλον ἔδν Τρώων ἀγέρων Ἀλέξανδρος. Hom. Il. 3. 35. ff.

Note 6. Hereto is allied the signification of *being able*, in which the aorist also sometimes occurs; for an event, which has taken place frequently and at different times, can easily happen again.

Μὰ Δί', ἔφη ὁ Σάκας, ἐγὼ καὶ εὐδαιμονίαν τοῦτο νομίζω, τὸ πολλά ἔχοντα πολλά καὶ δαπανᾶν. τί οὖν, ἔφη, πρὸς θεῶν, ὁ Φεραύλας, οὐχὶ σὺ γε αὐτίκα μάλα εὐδαίμων ἐγένου (3), καὶ ἐμὲ εὐδαίμονα ἐποίησας; λαβὼν γὰρ, ἔφη, ταῦτα πάντα κέκτησο, καὶ χρῶ ὅπως βούλει αὐτοῖς. Xenoph. Cyrop. VIII. 3. 46.—κατάθαν' (4) ὁμῶς ὁ δ' ἄεργος ἀνὴρ, ὁ δὲ πολλὰ ἐοργῶς. Hom. Il. 9. 320.—παῖς μὲν ἄρσην πατέρ' ἔχει πύργον μέγαν, δὲ καὶ προσεῖπε, καὶ προσεῖρήθη πάλιν. Eurip. Alcest. 323. f.—οὐδ' ἀσπὸν ἦν ἐσ' ὅστις ἀνδάδης γεγώς, πικρὸς πολίταις ἐστὶν ἀμαθίας ὕπο. Eurip. Med. 226. f.

9. The *future* tense expresses an action, which is to be performed at a future period. Yet in Greek an accurate distinction must be observed between the *simple* future and that *formed with*

(1) *πίπτειν*, to fall out, to happen.—(2) As more comprehensive and emphatical for *εἶ τις*.—(3) Could you not instantly become very happy, &c.—(4) For *κατέθανε* from *καταθνήσκω*.

μέλλω *and the infinitive*, as the former only assigns generally something which is *to take place at one period or other of the future*, while the latter always designates an action which is *to be begun at this moment*; e. g. γράψω, *scribam*, *I shall write* (the time when the writing is to begin being undefined); on the contrary, μέλλω γράφειν, *scripturus sum*, *I am on the point of writing*, (am just now going to write). Comp. above 4. (1) c. and (3) b.

Δίκαια δράσας συμμάχου τεύξῃ θεοῦ.—ἀνὴρ σοφὸς τὰς ἐν βίῳ συμφορὰς ῥᾶον οἴσει τῶν ἄλλων.—ὅτε ἔμελλον γράφειν, παραγέγονέ τις.—ἐπειδὴ ἔως ἔμελλε γίνεσθαι, οἱ προδιδόντες τῶν Μεγαρέων τοιόνδε ἐποίησαν.—οἱ πολέμοι μέλλουσιν μάχεσθαι ἡμῖν.

10. The *imperfect* represents an action *as present in past time*, (see above 4. (2) b.), and denotes that an action was continuing while something else took place. Hence it is generally used to express a continuous action, and in narrative interchanges with the aorist, which designates something momentaneous.

Ὅτε ἔγραφον, παραγέγονέ τις.—ὁ Εὐθύδημος ἔχαίρειν ἀκούων ταῦτα.—τοὺς πελταστὰς ἐδέξαντο οἱ βάρβαροι καὶ ἐμάχοντο· ἐπεὶ δ' ἐγγὺς ἦσαν οἱ ὀπλῖται, ἐτράποντο. καὶ οἱ μὲν πελτασταὶ εὐθὺς εἶποντο.—οἱ πάλαι Ἀθηναῖοι ἀλουργῇ ἡμπείχοντο ἱμάτια, ποικίλους δὲ ἐνέδυνον χιτῶνας.

Note 7. In many verbs from the poverty of external forms this given distinction between the aorist and imperfect has dis-

appeared. Thus forms of the imperfect, as ἦν, ἔφη, ἔκλυε, ἔζετο, &c. are also used in the signification of aorists, which are partly not extant, partly less usual in these verbs. In the same manner also aorists, as ἔστη, ἤλθε, ἔδν, &c. frequently stand in the signification of the imperfect.

11. The *pluperfect* denotes an action, which was already completed when another began, or while another continued, (see above 4. 4. (2) a.)

Ὅτε ἐγεγράφειν, παραγέγονέ τις.—ἐν τοῖς Δράκοντος νόμοις μία ἅπασιν ὤριστο τοῖς ἁμαρτάνουσι ζημία,—θάνατος.

12. The *future 3 of the passive* denotes an action, which is conceived as past at a future period.

Ἡ πολιτεία τελέως κεκοσμήσεται, ἐὰν ὁ τοιοῦτος αὐτὴν ἐπισκοπῇ φύλαξ.—μάτην ἐμοὶ κεκλεύσεται.

Note 8. This tense is also used to express a continuous state in the future, and hence forms the proper future to those perfects, which take a present signification of their own, and imply a continuous, permanent state. (Comp. above, Note 2.)

Πρεσβυτέρῳ μὲν νεωτέρων πάντων ἄρχειν προστετάξεται (1).—χαλεπὰς δὲ θεοὶ δώσουσι μερίμνας· ἀλλ' ἔμπηξ καὶ τοῖσι μεμίξεται (2) ἐσθλὰ κακοῖσιν.—τούτων δὲ τῶν πραγμάτων ἐς αἰδίων τοῖς ἐπιγιγνομένοις μνήμη καταλελείψεται (3).—τοσοῦτον ἔχει ἄλγος, ὃ οὐποτ' ἐκλελείψεται (4).—αἰ τῆς σῆς φιλίας μεμνήσομαι (5).

13. Although the Greek language is richer than any other in independent forms, neverthe-

(1) It will be and continue imposed as a charge, &c.—(2) Will be mingled.—(3) Will remain.—(4) Which he never will forget.—(5) I shall remember.

less a circumlocution is also frequently made use of by means of the auxiliary verbs εἶναι (κυρεῖν, ὑπάρχειν) and ἔχειν in connection with a particle, partly to supply deficient or to avoid inharmonious forms, partly to strengthen the signification. Thus, *e. g.* the conjunctive and optative of the perfect both in the passive and active are formed with εἶναι, and the perf. participle, the independent forms being only very rarely used. But such circumlocutions frequently occur, particularly with the poets, even in the place of forms which are altogether usual, for the sake generally of strengthening the signification; *e. g.* ἔχων ἐστὶ as more emphatical for ἔχει, &c. Of the circumlocutions formed with ἔχειν, those chiefly are to be remarked, which express the idea of the continuous action; *e. g.* Soph. Antig. 31. f. τοιαῦτά φασι τὸν ἀγαθὸν Κρέοντα κηρύξαντα ἔχειν (for κήρουξαι) *such a command has Creon issued* (and it still continues)—This kind of circumlocution, particularly with εἶναι, is very common in many writers, as for example Herodotus, who often employs it instead of the simple verbal form.

§ 117.

FURTHER OBSERVATIONS OF THE USE OF THE TENSES.

1. In the perfect and future this given usage of the tenses obtains also in the remaining modes and in the infinitive and participle.

2. But the present and aorist of the conjunctive, optative, imperative and infinitive nearly coincide in their signification, and are only so far distinguished, that the modes and infinitive of the present are used when an action is to be represented as *continuous*, but those of the aorist, on the contrary, when as *transient* and *momentaneous*.

Τριήρεις πενήκοντα παρασκευάσασθαι φημι δεῖν, εἴτ' αὐτοὺς οὕτω τὰς γνώμας ἔχειν.—ἐπειδὴν ἅπαντα ἀκούσητε, κρίνατε, καὶ μὴ πρότερον προλαμβάνετε.—καλέσας ὁ Κῦρος Ἀράσπην Μῆδον, τοῦτον ἐκέλευσε διαφυλάξει αὐτῷ τὴν γυναιῖκα.—ταύτην οὖν ἐκέλευσεν ὁ Κῦρος διαφυλάττειν τὸν Ἀράσπην, ἕως ἂν αὐτὸς λάβῃ.—χαλεπὸν τὸ ποιεῖν, τὸ δὲ κελεῦσαι ῥάδιον.

3. The participle of the aorist however has always the signification of the past, and is only distinguished from the participle of the perfect by designating the transient and momentaneous, while the latter implies what is continuous and permanent; *e. g.* ἀσκήσας, *having* (at one time or

other) *practised*, ἡσκηκώς, *having* (continually or until this moment) *practised*. In many verbs, however, the more harmonious form of the participle of the aorist has entirely supplanted that of the perfect, and is now employed as synonymous with the same.

Οὐκ ἂν δύναιο μὴ καμῶν εὐδαιμονεῖν.—οὐτ' ἐπιχειρήσας, οὐτ' ἐπιθυμήσας οἶδα, ὅτου ἡτύχησα (1).—τοὺς μὲν φίλους ἐπέιδον δι' ἐμοῦ εὐδαίμονας· γενομένους, τοὺς δὲ πολεμίους ὑπ' ἐμοῦ δουλωθέντας.

Note 1. All the rules here assigned on the usage of the tenses are in the principal points always observed. Yet we not unfrequently find them neglected even by the best authors, particularly in an alternation between the use of the aorist and the use of the perfect, and chiefly of the imperfect, the adoption of one or other of these forms being in many cases merely dependent upon the view of the speaker or writer.

Note 2. The present is frequently used for the aorist not only in lively narrative, but in narrative generally, where the true time is evident from the context.

Καὶ ἀναλαμβάνουσιν τε τὰ ὅπλα, καὶ οἱ Σαρακούσιοι αἰσθάνονται, καὶ ἐπαιώνισαν· γρόντες δὲ οἱ Ἀθηναῖοι, ὅτι οὐ λανθάνουσι, κατέθεντο (τὰ ὅπλα) πάλιν.—As authorities for the most varied interchange in the use of the present, imperfect and aorist in narrative, see Xenoph. Agesil. 2. 17—20. and Thucyd. 1. 48.

Note 3. In some verbs such a permutation of the tenses is necessary, because the present already contains in itself the signification of the preterite; e. g. ἤκω, *I am come, have arrived*; οἶχομαι, *I am gone*; ἀκούω, *I have heard, I know*.

"Ἄρτι ἤκεις, ἢ πάλαι;—Θεμιστοκλέα οὐκ ἀκούεις ἄνδρα ἀγαθὸν γεγονότα;—Μαρδόνιος, ὡς ἐπύθετο τοὺς Ἕλληνας ἀποιχομένους, καλέσας τοὺς στρατηγούς ἔλεγεν.

(1) I am not conscious of having attempted or aspired after any thing which I did not compass.

C. *Modes.*

§ 118.

DEFINITION OF THE IDEA OF THE DIFFERENT
MODES.

(Comp. § 61).

1. The idea of *being*, which is contained in every verb, declares universally, that a property is to be conceived in connection with the subject, but this connection itself may again be conceived in different and generally in three ways.

2. For if a property is to be conceived in connection with a subject, it must either (a) appear to exist in the same *directly* and *unconditionally*, or the idea must prevail, (b) that it can come into connection with the subject, that its existence in it is *possible*, or it must (c) belong to the subject as a *requisite* and in so far appear as *necessary*.

3. These three assigned relations are designated by the different modes, of which the *indicative* denotes, that a property must be conceived to exist in the subject *unconditionally*, *i. e. in and of itself*.

4. When the connection of a property with the subject is conceived as possible, a twofold case is to be distinguished; for the property either belongs to the subject *under certain conditions and circumstances*, and the possibility is *objective*, or it belongs to the subject merely *according to the human imagination*, in which case the possibility

exists only in the mind and is therefore *subjective*. The objective or conditional possibility is designated in Greek by the *conjunctive*, the subjective or absolute possibility by the *optative*.

5. Lastly, the case in which the property is conceived to exist as a requisite in the subject, and in so far appears subjectively necessary, is designated by the *imperative*.



§ 119.

USE OF THE INDICATIVE, CONJUNCTIVE, AND OPTATIVE IN SIMPLE PROPOSITIONS.

1. In simple propositions the use of the indicative is the same in all languages, as every thing which really exists and every general sentiment pronounced unconditionally, must be designated by this tense.

2. The conjunctive denotes the conditional and dependent, *i. e.* any thing which, in order to become real, requires the intervention of something else. The use of this tense is therefore chiefly confined to the department of dependent propositions. But as the dependent and conditional does not necessarily receive its limitation from external circumstances, but the reason of the conditionality may lie in the human imagination; hence cases also occur wherein the conjunc-

tive is used by the Greeks in simple propositions. These cases are the following.

(a) in *encouraging* and *exhorting* in the first person plural, and in *warning* and *prohibiting* in the second person (because the performance of the action still depends upon the will of the person to whom the address is made).

Ἴωμεν.—ἀλλ' ἄγε, ἴωμεν καὶ μαχώμεθα τοῖς πολεμίοις.—μηδενὶ συμφορὰν ὀνειδίσῃς.—κἂν μόνος ᾗς, φαῦλον μήτε λείξῃς, μήτε ἐργάσῃτι.

(b) The conjunctive is likewise used in simple propositions, when something should be expressed as undecided with respect to its issue: hence

(a) in questions implying doubt.

Ἐγὼ τί ποιῶ;—εἴπωμεν, ἢ σιγῶμεν;—τί φῶ;—τί δρῶ;—εἴπω οὖν σοι τὸ αἴτιον;

(β) in negative propositions, chiefly with οὐ μή, when something is not to be positively denied, but only stated as unlikely to occur. In this case we commonly translate the conjunctive by the *future*.

Οὐ μὴ εἴπω (1).—οὐ μὴ πίθηται.—ἐὰν τοὺς φίλους κρατῇς εὖ ποιῶν, οὐ μὴ σοι δύνωντατ ἀνέχαιν οἱ πολέμιοι.

Note. The poets also frequently use the conjunctive in positive propositions, where we translate it by the future, although it

(1) I will not say.

does not imply mere subsequence, but principally something undecided; *e. g.* Hom. Il. I. 268. οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐ δὲ ἴδωμαι (nor shall). The peculiar signification of this conjunctive is most clearly shewn, where it stands in connection with the future; as, *e. g.* Homer. Od. 16. 437. οὐκ ἔσθ' οὗτος ἀνὴρ, οὐδ' ἔσσεται, οὐδὲ γένηται, *there is not, neither will there be, nor can there be, such a man.*

3. The optative denotes a thing purely imaginative, a mere human conception, abstracted from all reality and condition. Hence its use in simple propositions is very common and diversified, although it admits of being reduced chiefly to the following cases:

(a) Every occurrence which in and of itself is conceived as possible (whether the imagination employs it as an expectation, a hope, an apprehension, or as a merely assumed case), is expressed by the optative, usually in combination with the particle ἄν (comp. § 120. 5. a). In English we translate such an optative by the addition of the auxiliaries *may, can, might, could, would, should, &c.*

Ἴσως ἄν τινες ἐπιτιμήσειαν τοῖς εἰρημένοις.—οὐκ ἂν ἀνασχοίμην πλεονεκτοῦντας ὄρων τοὺς ἀτακτοῦντας.—τὰ πονηρὰ ἀνθρώπια οὐκ ἂν ἄλλως μάλλον ἔλοις, ἢ εἰ διδοίης τι τοὺς δὲ καλοὺς κάγαθους ἀνθρώπους, προσφιλῶς χρώμενος, μάλιστα ἂν κατεργάσαιο.—γένοιτ' ἂν πᾶν ἐν τῷ μακρῷ χρόνῳ.

(b) In the same light must the optative be considered, when it is used to express requests, commands, and even positive assertions, where with us it is, for the most part, translated by the

imperative or the future. For in this usage there is couched merely a milder and more refined form of expression, chiefly adopted by the Attics, wherein we advance that which might be pronounced unconditionally and positively, merely as our own opinion and idea, and consequently do not anticipate the judgment of others.

Οὐκ ἂν ἀποφεύγοις τὴν νόσον.—ὥρα ἂν εἶη πράττειν τὰ δέοντα.—λέγοις ἂν ἃ δεῖ λέγειν.

(c) Also the optative is used for the expression of a wish (for a wish is the idea that something can be, united with the desire that it may be), sometimes accompanied by the particles εἰ, εἴθε, εἰ γάρ, ὥς, sometimes without them.

Καλὴν σοι θεοὶ διδοῖεν τύχην.—ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος, τὰ δ' ἄλλ' ὅμοιος.—εἴθε ἀφανισθεῖν τὸ κακὸν ἐξ ἀνθρώπων.—Χαλύβων ὥς ἀπόλοιτο γένος.

Use of the Indicative, Conjunctive, and Optative, in dependent Propositions.

§ 120.

PRELIMINARY REMARKS.—USE OF THE PARTICLE ἂν.

1. The further doctrine of the use of the above-mentioned three modes is so ample and compli-

cated, that a necessity arises of dividing it into different sections. And, as the use of any particular mode taken singly and alone determines itself according to the form and sense of the proposition, so the individual cases of the use of these modes admit of the best arrangement, according to the various forms of the dependent propositions.

2. Of dependent propositions we distinguish three different classes, namely (a) *supplemental propositions*, (b) *transitive propositions*, (c) *relative propositions*.

3. These dependent propositions are connected with the principal proposition by means of certain particles, which, however, merely serve to place the sense implied in the mode in a clearer and more positive light; but by no means, as it is usual erroneously to suppose, occasion the necessity of or govern the mode itself.

4. The several particles made use of for connecting dependent propositions, we shall assign separately for every form of the dependent proposition: but one of them, namely, the particle *ἄν*, is so diversified with respect to its use, as to be applied in almost every form of the dependent proposition, and must therefore be discussed in this place preliminarily to all the others.

5. The particle *ἄν*, synonymous with the Epic *κε* or *κεν*, imparts to the verbal expression, which it accompanies, the accessory idea of *conditionality*, i. e. it denotes that the thing of which we discourse is conceived as dependent upon certain

circumstances. The use of this particle is therefore extremely various, as it is applied in all cases where a thing or an idea is not to be expressed absolutely and of itself, but as dependent upon contingencies, consequently as uncertain, doubtful, difficult, probable, or generally as possible. Hence *ἄν* is also frequently associated with other particles, to limit or modify their sense, as will be shewn in the succeeding sections. On the use of *ἄν* in independent propositions the following must be observed :

(a) In connection with the *optative*, with which in the common language it is most frequently employed (comp. § 119. 3. a.), *ἄν* denotes that the mere idea expressed by the optative is also conceived in a relation to reality, *i. e.* as realizing itself under certain circumstances ; *e. g.* οὐκ ἀνασχοίμην, *I cannot possibly endure* (the enduring appears to me as impossible in and of itself, without any regard being paid to existing circumstances, or the operation of contingencies); on the contrary, οὐκ ἄν ἀνασχοίμην, *I should not endure* (the circumstances would not be of that kind, that I should endure).

(b) In connection with the *conjunctive*, *ἄν* is used in simple propositions only by Homer and the poets, to denote that an event will be realized merely through existing circumstances ; *e. g.* Hom. Il. 1. 205. ἧς ὑπεροπλήσει τάχ' ἄν ποτε θυμόν ὀλέσση, through his pride *it will happen* that he will lose his life (ὀλέσσει would express the loss of life as a positive assertion without regard to existing

circumstances ; but ὀλέσση ἄν implies that the loss of life is conceived in a purely objective sense, and as the consequence of pride).—In like manner, Il. 1. 182. f. τὴν μὲν ἐγὼ σὺν νηϊ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν πέμψω, ἐγὼ δὲ κ' ἄγω (where the fut. πέμψω designates the positive subjective assertion, but ἄγω κε a case brought about by circumstances). The English translation of such a conjunctive by the future, by no means accurately corresponds to the true sense, but a nearer approximation to it is furnished by the construction *it will happen that*.

(c) In the connection of ἄν with the *indicative*, a distinction must be made between the different cases : (a) ἄν is only very seldom joined to the indicative of the present and future, to soften the positive expression, and to invest it with an air of uncertainty ; e. g. οὐκ οἶδ' ἄν, *I dont exactly know, I dont rightly know*.—οἶμαι ἄν, *I should suppose*.—κινδυνεύει ἄν εἶναι, *it seems certainly to be, it would seem to be*.—In this manner Homer frequently uses ἄν in connection with the future, e. g. Il. 22. 42. τάχα κέν ἐκύνες καὶ γῦπες ἔδονται, *soon perhaps will the dogs devour them*.—Il. 4. 76. καὶ κέ τις ᾧδ' ἐρέει, *and thus perhaps some one will say*.—Also ἄν sometimes appears with the indicative of other tenses in the same signification ; e. g. Xenoph. Cyrop. VII. 1. 38. ἔνθα δὲ ἔγνω ἄν τις, ὅσου ἄξιον εἴη τὸ φιλεῖσθαι ἄρχοντα ὑπὸ τῶν ἀρχομένων, *then a person probably saw, &c., then might one see, &c.*—(β) With the indicative of preterites, particularly of the imperfect and the aorists, ἄν denotes that an action has

not taken place merely once and at some definite period, but as often as circumstances occurred to occasion it ; hence in English translation we either express it by adverbs as *generally, usually*, or by verbs *to be wont, to use*, or, according to an idiom, not unlike the Greek, by *would* ; *e. g.* Herodot. 3. 51. ὁ δὲ, ὅπως ἀπελαυνόμενος ἔλθοι ἐς ἄλλην οἰκίαν, ἀπελάυνετ' ἄν καὶ ἀπὸ ταύτης, *he used to be driven away, &c.*—Eurip. Phœn. 401. ποτὲ μὲν ἐπ' ἡμᾶρ εἶχον, εἴτ' οὐκ εἶχον ἄν, *then again I would have nothing, used to have nothing.*

(d) Sometimes ἄν is joined even to the *imperative*, to soften the positiveness of the expression contained therein ; *e. g.* Sophocl. Œd. Tyr. 1424. ἔδρασ' ἄν, εὖ τοῦτ' ἴσθ' ἄν, *I should have done it, that you may well suppose.*

(e) When ἄν is joined to the *infinitive* or *participle*, the event expressed in the verbal form is represented by it as *conditional*, and *merely probable* ; *e. g.* ἐνόμιζον, εἰ πρώτην ταύτην τὴν πόλιν λάβοιεν, ῥαδίως ἄν σφίσι τ' ἄλλα προσχωρήσειν, *they thought that the rest would readily surrender to them.*—τοὺς Ἀθηναίους ἠλπίζεν ἴσως ἄν ἐπεξέλθειν, καὶ τὴν γῆν οὐκ ἄν περιϋδεῖν τμηθῆναι, *he expected that they would probably take the field, and would not suffer, &c.*—εὐρίσκω ταύτην ἄν μόνην γενομένην τῶν μελλόντων κινδύνων ἀποτροπὴν, *I find that this would be, &c.*

Note 1. All the remaining cases of the usage of ἄν are confined to the department of dependent propositions, and are therefore enumerated in the following sections.

Note 2. With the poets in particular the particle ἄν frequently occurs twice in one member or clause of a proposition, where it

is explained in one of the instances as a pleonasm. But of this repetition of the particle in the same member, two cases are to be distinguished : (a) for either the words belonging to the same part of the construction are separated from each other by a long intermediate proposition and the particle *ἄν*, which already stands in the beginning is again placed after this proposition, as Sophocl. Antig. 464 ff. ἀλλ' ἄν, εἰ τὸν ἐξ ἐμῆς μητρὸς θανόντ' ἄθαρπτον ἐσχόμην νέκυν, κείνοις ἄν ἤλγουν.—Ibid. 897 ff. οὐ γὰρ ποτ' οὐτ' ἄν, εἰ τέκνων μητῆρ' ἔφυν, οὐτ' εἰ πόσις μοι κατθανὼν ἐτήκετο, βίᾳ πολιτῶν τόνδ' ἄν ἠρόμην πόνον.—(b) Or the two particles are to be defended on the ground that one must be connected with the verb, the other with some other word of the proposition, as Sophocl. Antig. 388. σχολῇ γ' ἄν ἤξειν δεῦρ' ἄν ἐξήνχουν πάλαι, where the first is to be referred to ἤξειν, the second to δεῦρο.—Similar passages may be found in the same play, v. 672 and 876. In Eurip. Troad. 1233., it stands even three times in the same proposition, ἀφανεῖς ἄν ὄντες οὐκ ἄν ὑμνηθεῖμεν ἄν Μοῦσαις, wherein it must be connected with ὄντες, οὐκ and ὑμνηθεῖμεν.—Consequently, *ἄν* is not in reality pleonastic in either of the two cases.

Note 3. With respect to the place assumed by *ἄν* in a proposition it admits only of being defined generally, that when other particles also occur, it is usually attached to these, and otherwise to the most important and emphatic word of the proposition. Hence it accedes to adverbs and to neuter adjectives and pronouns, which serve for the modification of discourse, as *e. g.* πλεῖστ' ἄν, ἥκιστ' ἄν, μάλιστα ἄν, ῥαδίως ἄν, τοιαῦτ' ἄν, ἴσως ἄν, μόλις ἄν, &c. In like manner it is annexed to negative particles standing in the proposition, as *e. g.* οὐκ ἄν, οὐδ' ἄν, οὐποτ' ἄν, &c. In interrogative propositions it approaches as near as possible to the word of interrogation, as *e. g.* τίς ἄν, τίδ' ἄν, τί δῆτ' ἄν, πῶς ἄν, πῶς γὰρ ἄν, ἄρ' ἄν, &c.—In the remaining cases an accurate insight into the sense and a taste for the harmony of discourse, must teach the position of this particle ; although it ought never to stand at the beginning of the proposition, but always after one or more words.

§ 121.

INTERCHANGED USE OF THE INDICATIVE, CONJUNCTIVE AND OPTATIVE IN SUPPLEMENTAL PROPOSITIONS.

1. A supplemental proposition is that member from which the idea of another proposition receives a condition or modification, so that the two together, the proposition and supplemental proposition, express an entire, perfect idea.

2. Such a supplemental proposition either describes, (a) the circumstances, under which a thing is done, and consequently assigns the time when a thing happens, or it contains (b) the occasion and cause from which it is done, or it furnishes (c) the condition, under which the event assigned in the principal proposition may be conceived as real. Supplemental propositions therefore serve to assign (a) the *time*, (b) the *cause*, (c) the *condition*.

3. The circumstances, under which a thing is done, are at the same time frequently the causes also why it is done, and therefore the supplemental propositions, which are formed for assigning the time and the cause, are so intimately allied together, as not to admit without useless repetition of being separated from each other. We shall therefore treat in this section, I. *of supplemental propositions for assigning the time and the cause* ; II. *of hypothetical or conditional propositions*.

I. Supplemental Propositions for assigning the Time and Cause.

4. The particles made use of for assigning the time and cause are the following: (a) for both the *time* and *cause*: ἐπεὶ, ἐπειδὴ, ὥς, ὅτε—(b) for the *time* alone: ἡνίκα, ὁπότε, ἕως—(c) for the *cause* alone: ὅτι, διότι.

5. The following are general rules for the construction of these propositions: (a) the *indicative* always stands in direct discourse after temporal and causal particles, when the time and cause are assigned unconditionally and as facts. (b) The *conjunctive* is used in a supplemental proposition, when this proposition appears as conditional, and the temporal and causal particles then receive ἂν. (c) The *optative* stands in a supplemental proposition, when mere ideas and conceptions are assigned, consequently for the most part after temporal particles, to express not an individual circumstance but cases of frequent recurrence.

Οὐ δοκεῖ σοι τόδε προνοίας ἔργῳ εἰκέναι, τὸ, ἐπεὶ ἄσθενής ἐστίν ἢ ὄψις, βλεφάροις αὐτὴν θυρῶσαι;— ἡγούμην, ἐπεὶ ἀπὸ τούτου σχολάσεις, τότε καὶ ἀμφ' ἐμὲ ἔξειν σχολήν.—Κῦρος ὑπέσχετο, ἀνδρὶ ἐκάστῳ δώσειν πέντε ἀργυρίου μνᾶς, ἐπ' αὖ εἰς Βαβυλῶνα ἦκωσι.— πόλιν οὐπω ἑώρακας ἀντιταττομένην (1) πρὸς πόλιν ἑτέραν, ἥτις, ἐπειδὴν ἡττηθῇ, παραχρῆμα ταύτην

(1) At war.

ἀντὶ τοῦ μάχεσθαι πείθεσθαι ἐθέλει;—ἐπεὶ μαχόμενοι οὐκ ἐδύναντο λαβεῖν τὸ χωρίον, ἀπιέναι ἐπεχείρουν.—οὐκέτι ἡμεῖς ἐκείνου στρατιῶταί ἐσμεν, ἐπεὶ γε οὐ συνεπόμεθα αὐτῷ.—χαλεπὰ τὰ παρόντα, ὅποτε στρατηγῶν τοιούτων στερόμεθα.—ταῦτα λέγων (1) ὁ Σωκράτης οὐ μόνον τοὺς συνόντας ἐδόκει ποιεῖν, ὅποτε ὑπὸ τῶν ἀνδρώπων ὀρθῶντο, ἀπέχεσθαι τῶν ἀνοσιῶν καὶ ἀδίκων ἔργων, ἀλλὰ καὶ ὅποτε ἐν ἐρημίᾳ εἶεν, ἐπείπερ ἡγήσαιντο, μηδὲν ἂν ποτε, ὦν πράττειεν, θεοὺς διαλαθεῖν.—μέμνημαι ἀκούσας (2) ποτέ σου, ὅτι εἰκότως ἂν καὶ παρὰ τῶν θεῶν πρακτικώτερος εἴη (3) ὥσπερ καὶ παρὰ ἀνδρώπων, ὅστις μὴ, ὅποτε ἐν ἀπόροις εἴη, τότε κολακεύοι, ἀλλ' ὅτε τὰ ἄριστα πράττοι, τότε μάλιστα τῶν θεῶν μεμνῶτο.—ὅταν τί ποιήσωσι, νομιεῖς τοὺς θεοὺς σοῦ φροντίζειν;—ἕως ἂν ἔχωσι τὰ δέοντα οἱ στρατιῶται, ὑπηρετήσουσι τῷ στρατηγῷ.

Note 1. In Homer the conjunctive is also connected with temporal particles without the accession of *ἂν*, to represent the supplemental proposition as conditional; on the contrary, if *ἂν* or *κεν*, be added, it denotes that the supplemental proposition furnishes at the same time the condition for the principal proposition; *e. g.* Il. 1. 80. κρείσσω γὰρ βασιλεὺς, ὅτε χώσεται ἀνδρὶ χέρηϊ, *in case that he is angry*.—Il. 6. 411. f. οὐ γὰρ ἔτ' ἄλλη ἔσται θαλπωρή, ἐπεὶ ἂν σύ γε πότμον ἐπίσπῃς, *in case thou fulfillst thy destiny, there will no longer be another hope*.

Note 2. In the instance also, where a conception is adduced after temporal and causal particles and consequently the optative is made use of, *ἂν* or *κεν* accedes, to indicate that the supplemental proposition at the same time contains the condition for the principal proposition; *e. g.* Od. 4. 63. f. ἀνδρῶν γένος ἔστέ διοτρεφέων βασιλῆων σκηπτούχων, ἐπεὶ οὐ κε κακοὶ τοιούσδε τ' ἐκόμειν, *since people of low degree would not beget such*.

(1) By such doctrines.—(2) To have heard.—(3) That he is more certain of attaining his object.

Note 3. After verbs denoting mental emotion, as *to wonder, to rejoice, to grieve, to be vexed, to be displeased, &c.* the Greeks, instead of *ὅτι*, make use also of *εἰ*, and that indeed always, when the circumstance which occasioned the emotion is not assigned as certain and determined; on the contrary, *ὅτι* is used to represent a certain fact; *e. g.* *ἐδίδασκον τὴν γυναῖκα, ὥς οὐκ ἂν ἄχθοιτο δίκαιως, εἰ πλείω αὐτῇ πράγματα προστάττω, ἢ τοῖς οἰκεταῖς περὶ τὰ κτήματα, because and in case I commit more affairs;—ὅτι προστάττω* would state this actually to take place; *εἰ προστ.* expresses that it perhaps may take place.—*Θαυμάζω, εἰ μὴ βοηθήσετε ἑμὶν αὐτοῖς, I wonder, that;—the speaker is uncertain whether they will help themselves or not; if his opinion were decided that this would not be the case, then ὅτι should be employed instead of εἰ.*

II. Hypothetical or Conditional Propositions.

6. Hypothetical propositions contain the condition of those which are connected with them, *i. e.* one member of the sentence declares that something takes place, when that takes place, which is expressed in the other member.

7. Without regard to the external connection, the adduced condition is denominated the *antecedent* and the consequence founded thereon the *consequent* proposition, although in discourse the latter may often precede the former.

8. The condition itself may be adduced in a variety of ways, and according to the different view under which it is adduced, the hypothetical proposition itself assumes different forms. We distinguish herein the following cases:

(a) The condition is expressed absolutely, without regard as to whether it really occurs or not, simply as a general sentiment. In this case the antecedent takes *εἰ* with the indicative of the requisite tense, and the consequent likewise the

indicative, or, in demanding, the imperative; *e. g.* εἴ τι ἔχεις, δός, *if thou hast, give* (whether he has or not remains entirely undecided).—εἰ ἐβρόντησε, καὶ ἥστραψεν.—εἰ τοὺς θεοὺς ἴλεως εἶναι σοι βούλει, θεράπευτέον τοὺς θεούς.—εἴ τι πείσονται Μῆδοι, εἰς Πέρσας τὸ δεινὸν ἦξει.

(b) The condition is expressed as an assumption and idea, wherein all regard to reality is left entirely out of the question. The antecedent is formed with εἰ and the optative, the consequent takes the optative with ἄν; *e. g.* οὐδ' εἰ πάντες ἔλθοιεν Πέρσαι, πλήθει γε οὐκ ἄν ὑπερβαλοίμεθα τοὺς πολέμιους.—οὐ πολλῇ ἄν ἀλογία εἶη, εἰ φοβοῖτο τὸν θάνατον ὁ δίκαιος.

(c) The condition is expressed as a supposition, the realization of which depends upon external circumstances, so that its taking place or not taking place will be learnt from experience. The conjunctive with εἰάν, ἤν, ἄν, stands in the antecedent, the indicative in the consequent; *e. g.* εἰάν τοῦτο γένηται, καλῶς ἔξουσιν οἱ πολῖται.—εἰάν τι ἔχωμεν, δώσομεν.

(d) The condition is expressed with the conviction, that it cannot be reduced to reality. In the antecedent εἰ stands with the indicative of a preterite, in the consequent ἄν with the indicative likewise of a preterite; *e. g.* εἴ τι εἶχεν, εἰδίδου ἄν, *if he had*, &c.—εἰ τὸ ἔχειν οὕτως, ὥσπερ τὸ λαμβάνειν ἡδὺ ἦν, πολὺ ἄν διέφερον εὐδαιμονία οἱ πλούσιοι τῶν πενήτων.—εἰ πᾶσι ταῦτὸ καλὸν ἔφυσον φόνος ἅμα, οὐκ ἦν ἄν ἀμφίλεκτος ἀνδρώποις ἔρις.

Note 4. Besides these adduced cases, the most varied changes can take place in the combinations of hypothetical propositions, on account of the very different modes in which a consequence can be conceived as dependent upon a condition. Thus, from a given condition may be derived a preceding, a simultaneous, and a succeeding consequence, so that the tense of the consequent proposition must vary according to the difference of sense; *e. g.* εἰ τοῦτο ἀληθές ἐστί, ἄτοπον ἦν, or ἐστί, or ἔσται. In like manner a consequence which is founded only in our imagination, may be derived from a condition expressed as absolute, so that the consequent proposition is formed with the optative, while the antecedent takes the indicative with εἰ; *e. g.* εἰ τοῦτο ἀληθές, ἐστί, ἄτοπον ἂν εἴη.—Also the consequent is often already dependent in sense and construction upon another proposition, and therefore cannot be regulated in its combination by the hypothetical antecedent; *e. g.* τῷ Ἀπόλλωνι εὕξαντο οἱ Ἀθηναῖοι, εἰ σωθεῖεν, ἐκάστου ἔτους θρωρίαν ἀπάξειν εἰς Δῆλον, where ἀπάξειν contains the supplement to εὕξαντο.

Note 5. A (properly Doric) collateral form of the particle εἰ is αἰ, which has this peculiarity, that in and of itself it can only stand in connection with the optative. If κε be added to the same, the conjunctive enters. But in both constructions this particle occurs only in those hypothetical propositions which describe an event accompanied with affections of the mind (as expectation, apprehension, wish, indignation, and the like).

Note 6. With the Attics, at least the prose writers, εἰ is never found with the conjunctive. Also in Homer this connection of εἰ and the conjunctive without the accession of ἄν, κε, κεν is only of very rare occurrence; but with the Dorians it frequently takes place. Herodotus makes use of the simple εἰ with the conjunctive, only in the signification *whether* in dubitative interrogations. On the contrary, in oblique discourse, when the ideas of others are assigned, the infinitive invariably stands after εἰ; see Herodot. 3. 105 and 108.

Note 7. When, as frequently happens, the hypothetical antecedent is expressed by a participle without a subjoined conditional particle, this occasions no change in the construction of the consequent.

§ 122.

USE OF THE INDICATIVE, CONJUNCTIVE, AND OPTATIVE, IN TRANSITIVE PROPOSITIONS.

1. When, instead of an individual person or thing, an event, which we express by a proposition, is assigned as the object to a transitive verb, this proposition stands in the same intimate relation to the principal proposition as the object to the verb, and therefore because it is reached by the action of the principal verb, it is denominated a *transitive* proposition.

2. A similar near relation obtains when we assign to an action the aim or intention, which is to be accomplished by the same; for here also the action is evidently conceived as directed in its effect upon the intention, consequently as *transitive*.

3. There are therefore two kinds of transitive propositions to be distinguished, namely, I. *transitive proposition for assigning the object*; II. *transitive proposition for assigning the intention*.

I. Transitive Proposition for assigning the Object.

4. The particles made use of for the formation of these transitive propositions, are ὅτι and ὥς. But the verbs upon which such a transitive proposition depends, are all those which express a perception of the external or internal sense, as

to hear, to see, to feel, to perceive, to experience, to observe; to understand, to apprehend, to comprehend; as also those which denote an operation of the thought or an action proceeding therefrom, as to judge, to think, to believe, to know, to remember, to forget; to say, to tell, to disclose, to announce, to mention; to shew, to prove: lastly, the impersonal phrases, it is manifest, plain, evident, certain, &c.

5. These transitive propositions invariably take the *indicative*, when any thing is expressed unconditionally or adduced as a fact; on the contrary, the *optative*, when we merely assign the opinions and ideas of others.

Πάντες ὁμολογοῦσιν, ὡς αἱ μάχαι κρίνονται μάλλον ταῖς ψυχαῖς, ἢ ταῖς τῶν σωμάτων ῥώμαις.—Περικλέους ἤδη διαβεβηκότος ἐς Εὐβοίαν ἀφεστῶσαν τῶν Ἀθηναίων, ἡγγέλθη αὐτῷ, ὅτι Μέγαρος ἀφέστηκεν, καὶ Πελοποννήσιοι μέλλουσιν ἐσβάλλειν ἐς τὴν Ἀττικὴν, καὶ οἱ φρουροὶ διεφθαρμένοι εἰσίν.—Θηραμένης ἀπήγγειλεν ἐν ἐκκλησίᾳ, ὅτι αὐτὸν Λύσανδρος τέως μὲν κατέχει (1), εἶτα κελεύει (1) ἐς Λακεδαίμονα ἵναι.—Κύρου τεθνηκότος οἱ στρατηγοὶ ἐθαύμαζον, ὅτι οὔτε ἄλλον πέμποι σηματοῦντα ὅτι χρῆ ποιεῖν, οὔτ' αὐτὸς φαίνοιτο.—Τισσαφέρνης διαβάλλει τὸν Κῦρον πρὸς τὸν ἀδελφὸν, ὡς ἐπιβουλεύει αὐτῷ.

6. In oblique discourse, ὅτι and ὡς are usually indeed followed by the optative, but even here the indicative enters, when actual events and positive

(1) Present instead of the aorist, comp. § 117, Note 2.

assertions are assigned. Also the indicative often stands in oblique discourse on account of the person being introduced as speaking himself, or being conceived as speaking himself in the midst of the narrative.

Οἱ Ἴνδοι ἔλεξαν, ὅτι πέμψειε σφᾶς ὁ Ἴνδων βασιλεὺς καὶ κελεύσειεν ἐρωτᾶν, ἐξ ὅτου ὁ πόλεμος εἴη Μήδοις τε καὶ τῷ Ἀσσυρίῳ (1).—ὁρ^αίνατο, ὅτι βούλοιοτ' ἂν ἅπαντα τῷ πατρὶ χαρίζεσθαι.—εἶπεν, ὅτι μένειν βούλοιοτο.—ὡς εἶπεν ὁ Σάτυρος πρὸς Θηραμένην, ὅτι οἰμώζεται, εἰ μὴ σιωπήσειεν, ἐπήρετο· ἂν δὲ σιωπῶ, οὐκ ἄρα, ἔφη, οἰώξομαι;—Θηραμένης συμβουλευόντων τοῖς Ἀθηναίοις ἔλεξεν, ὡς χρὴ πείθεσθαι Λακεδαιμονίοις καὶ τὰ τέχῃ περιαιρεῖν.—ὁπότεν ἦκη ἐπὶ τὸ δεῖπνον, λέγοιμ' ἂν, ὅτι λοῦται βασιλεὺς.

Note 1. "Οτι also often stands at the beginning of a proposition, in which any one is introduced as speaking himself, merely to indicate that the words of the speaker commence here, and without further influence on the construction; *e. g.* Ὁρόντης ἀπεκρίνατο, ὅτι οὐδ', εἰ γεινοίμην φίλος, ὦ Κύρε, σοὶ γ' ἂν ἔτι ποτὲ δόξαιμι.—Κῦρος ἰδὼν τὸν Τιγράνην, ἄλλο μὲν οὐδὲν ἐφιλοφρονήσατο αὐτῷ, εἶπε δ', ὅτι εἰς καιρὸν ἤκεις.

7. Hence the construction frequently varies in one and the same proposition, when out of several circumstances adduced one is expressed as certain and actual in the indicative, another as a mere opinion in the optative.

Οὗτοι ἔλεγον, ὅτι Κῦρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφηνγῶς εἶη καὶ λέγοι, ὅτι ταύτην τὴν ἡμέραν

(1) The king of Assyria.

περιμείνειεν ἂν αὐτούς.—ὦ ἄνδρες, οὐδ' ἐμὲ λανθάνει, ὅτι, εἰν διαλύωμεν τὸ στράτευμα, τὰ μὲν ἡμέτερα ἀσθενέστερά γίγνοιτ' ἂν, τὰ δὲ τῶν πολεμίων πάλιν αὐξήσεται.

Note 2. When ἂν is added to the optative after ὅτι, it has the same sense in this combination, as with the optative in an independent proposition. Comp. §. 120. a.

8. As a peculiarity in the Greek construction, we must observe, that the principal proposition frequently adopts as object the subject of the dependent proposition, and the dependent proposition is then destitute of a subject.

Ὅρᾳς τὸ πῦρ, ὥς πάντας καίει;—ἐγὼ ὑμᾶς σαφῶς οἶδα, ὅτι οὐ χρημάτων δεόμενοι σὺν ἐμοὶ ἐξήλθετε.

Note 3. After a portion of the verbs, to which the necessary amplification is subjoined by means of ὅτι and ὥς, the dependent proposition can also take the accusative with the infinitive, (see § 126. 1.) and after another portion of them the participle (see § 129. 1 and 2.). Also when several dependent propositions are subjoined to the principal proposition the two modes of construction frequently interchange; instances also sometimes occur where they are mingled together, ὅτι or ὥς being retained, but the dependent proposition taking the infinitive; *e. g.* Λύσανδρος, εἴ τινα πονεῖν ἴδοι Ἀθηναῖον, ἀπέπεμπεν εἰς τὰς Ἀθήνας, εἰδὼς, ὅτι, ὅσῳ ἂν πλείους συλλεγῶσιν εἰς τὸ ἄστυ, θᾶπτον τῶν ἐπιτηδείων ἔνδειαν ἔσσεσθαι.—Xenoph. Hellen. II. 2. 2.—ἐλπίζειν δὲ χρῆ, ὥς ἄνδρας ἀγαθοὺς μάλλον ἢ κακοὺς αὐτοὺς γενήσεσθαι. *ibid.* VI. 5. 42.

II. Transitive Propositions for assigning the Intention.

9. The particles made use of for assigning the intention are ἵνα, ὅπως, ὅφρα, ὥς, ἕως and μή. These intentional particles are connected with the *con-*

junctive when the verb of the principal proposition is a present or future, on the contrary, with the *optative*, when it is a preterite.

Illustration. The following proposition will serve to establish the truth of this rule: the *intention* is an idea, existing in the mind of the agent, of a result to be effected by the action. The accomplishment of the intention is made strictly conditional by the action, that is, the intention can only be accomplished by the action. Hence the intention really exists only so long as the action either is performed or is to be performed, and must therefore in this case—after a present and future—be expressed in the conjunctive. But if the action has been performed, the intention no longer exists, but the idea only remains, that it was performed with a certain intention, and therefore in this case—after a preterite—the *optative* must be used.

Λέγω, ἵν' εἰδῇς.—ἔλεξα, ἵν' εἰδείης.—περιμενῶ, ἕως ἀνοιχθῇ τὸ δεσμωτήριον.—περιεμένομεν ἐκάστοτε, ἕως ἀνοιχθείη τὸ δεσμωτήριον.—τελείοις τοῖς ἀνδράσι ὁ Λυκοῦργος νόμιμον ἐποίησε, κάλλιστον εἶναι τὸ θηρᾶν, ὅπως δύναιντο καὶ οὗτοι στρατιωτικοὺς πόρους ὑποφέρειν.—οὐκ οὖν καὶ τῷ γείτονι βούλει σὺ ἄρεσκεν, ἵνα σοι καὶ πῦρ ἐναύη, ὅταν τούτου δέη, καὶ ἀγαθοῦ τέ σοι γίγνηται συλλήπτωρ, καὶ, ἂν τι σφαλλόμενος τύχῃς, εὐνοϊκῶς ἐγγύθεν βοηθῇ σοι;—ἀπορῶ, ἔφη ὁ Κῦρος, πότερον μοι κρεῖττον (ἐστὶ) στρατεύεσθαι ἐπὶ τὸν Ἀρμένιον, ἢ λυσιτελεῖ ἔασαι ἐν τῷ παρόντι, μὴ καὶ τοῦτον πολέμιον πρὸς τοῖς ἄλλοις προσθώμεθα.—Καμβύσης ἐπὶ ἤκουσεν ἀνδρὸς ἥδη ἔργα διαχειριζόμενον

τὸν Κῦρον, ἀπεκάλει ἐκ τῶν Μῆδων, ὅπως τὰ ἐν Πέρσαις ἐπιχώρια ἐπιτελοίη. Καὶ τὸν Κῦρον δὴ ἐνταῦθα λέγεται εἰπεῖν, ὅτι ἀπιέναι βούλοιο, μὴ ὁ πατήρ τι ἄχθοιτο καὶ ἡ πόλις μέμφοιτο αὐτῷ.

Note 4. Intentional particles also appear with the conjunctive after a preterite in the following cases: (a) when the form of the preterite contains the signification of the present; *e. g.* φίλους κέκτηνται οἱ ἄνθρωποι, ἵνα ἔχωσι βοηθοὺς, *men possess friends, that they may have succourers.* (b) When the action is past, but still exists in its effect, and consequently the intention still continues to be pursued; *e. g.* Plat. Leg. 2. p. 60. edit. Bipont. Θεοὶ Μούσας Ἀπόλλωνά τε μουσηγέτην καὶ Διόνυσον ξυνεορταστὰς ἔδοσαν, ἵν' ἐπανορθῶνται τὰς γενομένους τροφὰς ἐν ταῖς ἑορταῖς μετὰ θεῶν, *they gave, in order to improve (and this regulation still exists, consequently also the intention).*—Thuc. 1. 73. παρήλθομεν, ὅπως μὴ ῥαδίως περὶ μεγάλων πραγμάτων χεῖρον βουλευέσθαι, *we have come forward, (and now speak), that, &c.*—Hom. Il. 1. 158. σοὶ ἄμ' ἐσπόμεθ', ὅφρα σὺ χαίρης, *we have followed thee, that thou mayst rejoice, (and we are now with thee, so that the joy continues).*—(c) In narrative, when an intention is assigned, which had a definite existence in the mind of the agent, with a prospect at the same time, that it would be accomplished; *e. g.* Herodot. 7. 206. τοὺς ἀμφὶ Λεωνίδην πρώτους ἀπέπεμψαν Σπαρτιῆται, ἵνα τούτους ὀρῶντες οἱ ἄλλοι σύμμαχοι στρατεύωνται.—Ibid. 3. 150. τὰς γυναῖκας ἀπέπνιξαν, ἵνα μὴ σφέων τὸν σῆτον ἀναισιμώσωσι.—(d) But in general after intentional particles preceded by a preterite the use of the conjunctive, especially with the historians, is frequent and common, if the aim pursued by the agent is assigned definitely and as a fact, while the optative stands in this combination if the writer expresses his own view of the intention of the agent; *e. g.* Thuc. 1. 57. Περδίκκας ἔπρασσε, ὅπως πόλεμος γένηται αὐτοῖς (τοῖς Ἀθηναίοις) πρὸς Πελοποννησίους (it was Perdiccas' design to occasion war).—Ibid. 65. Ἀριστεὺς ξυμβούλεψε μὲν, πλὴν πεντακοσίων, ἄνεμον τηρήσαι τοῖς ἄλλοις ἐκπλεῦσαι, ὅπως ἐπὶ πλέον ὁ σῆτος ἀντίσχη (he advised the departure merely that the provisions might last the longer).—On the contrary, *ibid.* 55. (Κορίνθιοι) τῶν Κερκυραίων ὀκτακοσίους μὲν, οἳ ἦσαν δούλοι, ἀπέδοντο, πεντήκοντα δὲ καὶ διακοσίους δέσαντες ἐφύλαττον, καὶ ἐν θεραπείᾳ εἶχον πολλῇ, ὅπως αὐτοῖς τὴν Κέρκυραν ἀναχωρήσαντες προσηγορίσειαν (the gaining over the Corcyreans is assigned as the supposed object of the Corinthians in this kind treatment of the captives).

Note 5. On the contrary, intentional particles frequently take the optative after a present and future, when instead of an actual intention the mere idea of something, which probably might happen, is assigned; *e. g.* καλὸν ἐστί μάχεσθαι, ὅπως μή τις δοῦλος μέλλοι γενήσεσθαι.—δὲς τοῖς πτωχοῖς, ἵνα καὶ αὐτὸς παρ' ἄλλων λάβοις πένης γεγόμενος.—πολὺν χρυσὸν ἐκπέμπει πατήρ, ἵνα μὴ σπάνις βίον εἴη τοῖς παισίν.

10. The particle ἂν enters into combination with ὥς and ὅπως alone of the intentional particles; but even for this combination the rule of construction already (9.) adduced remains in force; *e. g.* Xenoph. Cyrop. I. 6. 3. ὅπως ἂν ἴλεω οἱ θεοὶ ὄντες ἡμῖν συμβουλεύειν ἐθέλωσι, ὅσον δύναμαι διατελῶ ἐπιμελούμενος.

11. The indicative of the future stands after ὅπως, to express a definite intention, for the accomplishment of which vigorous measures are pursued and of which therefore we may entertain a definite presumption, that it will be accomplished.

Οἱ Περσικοὶ νόμοι ἐπιμέλονται, ὅπως τὴν ἀρχὴν μὴ τοιοῦτοι ἔσονται οἱ πολῖται, οἷοι (1) πονηροῦ ἢ αἰσχροῦ ἔργου ἐφίεσθαι.—ἀρχοντός ἐστιν, οὐχ ἑαυτὸν μόνον ἀγαθὸν παρέχειν, ἀλλὰ καὶ τῶν ἀρχομένων ἐπιμελεῖσθαι, ὅπως ὡς βέλτιστοι ἔσονται.—σκοπεῖν ἀξιῶ κοινῇ καὶ σὲ καὶ ἐμὲ, ὅπως σε μὴ ἐπιλείψει χορήματα.

12. Intentional particles are put in combination with the indicative of a preterite, when we are to assign that something might have happened, which has not now happened or cannot now

(1) For ὥστε.

happen, namely, with the indicative of the imperfect and pluperfect, if the discourse is of a continuous, with the indicative of the aorist, if of a momentaneous event; *e. g.* Sophocl. Œd. T. 1377. Τί μ' οὐ λαβὼν ἔκτεινας εὐθύς, ὥς ἔδειξα μήποτε ἔμαντὸν ἀνδρώποισιν ἔνθεν ἦν γεγώς, *that I might never have discovered to men, whence I was sprung.*—*ibid.* 1373. οὐκ ἂν ἐσχόμην τὸ μὴ ποκλείσθαι τοῦμόν ἄθλιον δέμας, ἵν' ἦν τυφλός τε καὶ κλύων μηδέν, *that I might be blind and deaf.*—ἐχρῆν σε Πήγασον ζεῦξαι, ὅπως εἰφαίνοιν τραγικώτερος, *that thou mightest have a more tragical appearance.*

13. In the case also, where the particle μή is used after verbs expressing *fear, apprehension, anxiety*, and the like, the optative enters only when the fear or apprehension is mentioned solely as a circumstance of the past, otherwise the conjunctive is constantly adopted, even in narrative where a preterite precedes, the narrator transporting himself into the period at which the fear still exists.

Ἐπίστασαι, ὅτι οἱ φοβούμενοι μὴ φύγωσι πατρίδα, καὶ οἱ μέλλοντες μάχεσθαι, δεδιότες, μὴ ἡττηθῶσιν, ἀθύμως διάγουσι.—δεινῶς ἐπεφόβηντο, μὴ καταληφθεῖεν ὑπὸ τῶν Ἀθηναίων.—οἱ Κερκυραῖοι ἀντέπλεον τοῖς Κορινθίοις, δείσαντες, μὴ ἐς τὴν γῆν σφῶν πειρωσιν ἀποβαίνειν.

Note 6. From the adduced examples it is clear that the conjunctive is invariably used after μή even with a preterite preceding, when the discourse alludes to the actual state of fear and apprehension, while the optative stands in combination with this particle, to designate only the idea of an impending evil.

Note 7. Μη is connected with the indicative of the preterite, when the event which excites the fear and apprehension is assigned as past, and the apprehension as sufficiently well founded ; e. g. Thucyd. 3. 53. νῦν δὲ φοβούμεθα, μὴ ἀμφοτέρων ἅμα ἡμᾶρ τήκαμεν, we are now apprehensive, that we have failed in both objects.

§ 123.

USE OF THE INDICATIVE, CONJUNCTIVE AND OPTATIVE IN RELATIVE PROPOSITIONS.

1. The words made use of for designating relation are the relative pronouns ὅς, ὅστις, οἷος, ὅσος, &c. and relative particles, as οὗ, ὅπου, ἐνθα, ἐνθεν, ὅθεν, ὅποι, ὅπως, ὥς, ἵνα, &c.

2. The general rule for the use of the different modes in relative propositions is likewise defined by the peculiar signification of these modes and is as follows : the *indicative* enters the relative proposition in all cases wherein any thing is expressed unconditionally and as a fact, even in narrative also, where the optative might be expected ; the *optative* is used to designate a mere idea, chiefly therefore in assigning not a single and definite, but a frequently repeated action ; the *conjunctive* stands after relatives in mentioning present and future things, to express an assumed case or existing intention, and in this last case the particle ἄν, in Attic prose always and generally with Epic writers and the Attic poets, accompanies the relative.

3. The following observations are suggested from this general rule : (a) the *indicative* stands in the relative proposition, when the verb of the principal proposition is a preterite, present or future, and an event is expressed as definite and unconditional. (b) the *optative* stands in the relative proposition after a preterite, present or future, to express mere thoughts and ideas. (c) the *conjunctive*, can only stand after the present or future, and that under the above-mentioned conditions.

Σωκράτης τὰ μὲν ἀναγκαῖα συνεβούλευε καὶ πράττειν, ὥς ἐν ὁμιζεν ἄριστ' ἂν πραχθῆναι· περὶ δὲ τῶν ἀδήλων, ὅπως ἀποβήσοιτο, μαντευσομένους ἔπεμπεν, εἰ ποιητέα.—λέξω, ἃ ἤκουσα.—οὐ δοκεῖ σοι ὁ ἐξ ἀρχῆς ποιῶν ἀνθρώπους ἐπ' ὠφελείᾳ προσδεῖναι αὐτοῖς, δ' ὧν αἰσθάνονται, ἕκαστα (1);—Γαδάτας τῶν σκηπτούχων ἦρχε τῷ Κύρῳ, καὶ, ὅπῃ ἐκεῖνος διεκόσμησεν, ἡ πᾶσα ἔνδον δίαίτα καθειστήκει. ὥς δ' ἦλθον οἱ κληθέντες ἐπὶ τὸ δεῖπνον, οὐχ, ὅπου ἔτυχεν, ἕκαστον ἐκάδιζεν, ἀλλ' ὃν μάλιστα ἐτίμα, παρὰ τὴν ἀριστεράν Κύρον χεῖρα.—συμμαχεῖν καὶ προσέχειν τὸν νοῦν τούτοις ἐθέλουσιν ἅπαντες, οὗς ἂν ὁρῶσι παρεσκευασμένους καὶ πράττειν ἐθέλοντας, ἃ χρή.—λύουσι σπονδὰς οὐχ οἱ δι' ἐρημίαν ἄλλοις προσιόντες, ἀλλ' οἱ μὴ βοηθοῦντες οἷς ἂν ξυνομόσωσι.—Ὁ Κῦρος εἰ πορεύοιτο, καὶ πλεῖστοι μέλλοιεν ὄψεσθαι, προσκαλῶν τοὺς φίλους ἐσπονδαιολογεῖτο, ὥς δηλοίῃ, οὗς τιμᾷ (2). Xenoph. Anab. I. 9. 28.—For an example of the conjunctive

(1) All the organs of the senses.—(2) *In order to make known those whom he distinguished.* Here according to the Latin mode of construction the optative *τιμῇ* might be expected ; but to designate any matter of fact the Greeks use the indicative.

after relatives with ἄν, see Xenoph. Cyrop. I. 1. 2.

4. A relative proposition, in which ἄν occurs, is always conditional, but this conditionality can either depend upon something real, and then the conjunctive enters (see above, examples second and third from the end), or upon something imaginary; upon a mere assumption, in which case the optative follows the relative with ἄν; *e. g.* Xenoph. Memor. II. 9. 3. εὖ ἴσθ', ὅτι εἰσὶν ἐνθάδε τῶν τοιούτων ἀνδρῶν, οἳ πάνν ἄν φιλοτιμηθεῖεν φίλῳ σοι χοῖσθαι, *they would account it a great honour to enjoy thy friendship* (if they did so.)—Hom. Il. 15. 735. f. ἢ τίνας φάμεν εἶναι ἀοσσητῆρας ὀπίσσω, ἢ τί τεῖχος ἄρειον, ὃ κ' ἀνδράσι λαιγὸν ἀμύναι, *which fortified place* (if we had such) *might ward off*.—Soph. Antig. 908. οὐκ ἔστ' ἀδελφὸς ὅστις ἄν βλάστοι ποτέ, *there is no brother, who could spring* (if there were one).

Note 1. The Attic prose writers always subjoin ἄν in the use of the conjunctive in relative propositions, but Epic authors and the Attic poets frequently omit this particle; *e. g.* Sophocl. Œd. Tyr. 1226. f. τῶν δὲ πημόνων μάλιστα λυπούσ' αἰφάνωσ' αὐθαίρετοι.

Note 2. The indicative also can stand in combination with ἄν after the relative, namely, (a) the indicative of the imperfect and aorist, to indicate that something has not taken place in the way assigned by the preterite without ἄν; *e. g.* Plat. Phæd. § 1. ed. Heind. οὔτε τις ξένος ἀφίκεται χρόνου συχνοῦ ἐκεῖθεν, ὅστις ἄν ἡμῖν σαφές τι ἀγγεῖλαι οἶός τ' ἦν, *who could have given us an accurate account* (but he could not, because he did not come).—(b) In Homer also the indicative of the future, to denote that the event is rendered conditional by an idea to be borrowed from the context; *e. g.* Il. 9. 154. f. ἐν δ' ἄνδρες ναίουσι—, οἳ κέ ἐδω-

τίμησιν, θεὸν ὥς τιμήσουσιν, *who* (if he becomes their lord) *will honour him as a God.*

Note 3. The *infinitive* occurs after relatives, when in oblique discourse a relative proposition accedes as a nearer definition to a principal proposition expressed in the infinitive, in which also a circumstance founded only on tradition is assigned; *e. g.* λόγος ἐστὶ σεισμὸν γενέσθαι, ᾧ κατερεΐθηναί τὴν οἰκίαν. —In other cases where the infinitive stands after relative particles, it must be regarded as the consequence of a union of two different modes of construction; *e. g.* Xenoph. (Econ. 7. 29. ταῦτα δὲ, ἔφην, δεῖ ἡμᾶς, ᾧ γύναι, εἰδότας, ἃ ἐκατέρῳ ἡμῶν προστάσσεται ὑπὸ τοῦ θεοῦ, πειρᾶσθαι, ὅπως ὡς βέλτιστα τὰ προσήκοντα ἐκατέρῳ ἡμῶν διαπράττεσθαι. —Xenoph. Hellenik. VI. 2. 32. —τοῦτο ἐπαινῶ, ὅτι — εὔρετο, ὅπως μήτε — ἀνεπιστήμονας εἶναι τῶν εἰς ναυμαχίαν, μήτε — βραδύτερόν τι ἀφικέσθαι. —Finally, in many cases also the infinitive after relatives must be considered as an absolute form of speech, (comp. § 125. *Note 3.*); *e. g.* οὐχ ἔχω, ὅποι τράπέσθαι *I know not whither to turn myself.*

Note 4. If several relative propositions follow one another, which require different cases of the relative pronoun, the relative usually stands in Homer only in the first proposition, while the second either takes the third person of the personal pronoun instead of the relative, or is entirely without any pronoun, which latter particularly happens when the relative of the second proposition would have to indicate a different object from that to which the first relative refers; *e. g.* Hom. Od. 70. f. ἀντίθεον Πολύφημον, οὐ κράτος ἐστὶ μέγιστον πᾶσι Κυκλώπεσσι, Θώωσα δὲ μιν τέκε νύμφη (for καὶ ὄν). —Od. 2. 54. δοίη δ' ᾧ κ' ἐθέλοι, καὶ οἱ κεχαρισμένον ἔλθοι (for καὶ ὅς). —Od. 2. 113f. ἄνωχθι δὲ μιν γαμέεσθαι τῷ, ὅτε φ, τε πατὴρ κέλεται καὶ ἀνδάνει αὐτῇ (for καὶ ὅστις).

Note 5. The remaining peculiarities in the use of relative pronouns and the particular constructions in the formation of relative propositions, as attraction, and the like, see above § 99. 6. to the end.

§ 124.

IMPERATIVE.

1. The imperative denotes that the action expressed in the verb is required to take place or not to take place, consequently that, in the conception of the person requiring, it appears as necessary.

2. Hence in Greek, as in other languages, the imperative is used in *accosting*, *requesting*, *commanding*, *exhorting*, &c. Finally it stands in the present, when the action is conceived as continuous or permanent, and in the aorist, when as transient or momentaneous : hence the imperative of the present occurs most frequently when an action already begun is to be continued, the imperative of the aorist when one not yet begun is to be undertaken.

Θά ῥ' ῥ' εἰ, ὦ φίλε!—ἄκουσον τοίνυν, ὦ Κροῖσε.—
εἴ τι νος ἔτι ἐνδεῖσθαι δοκεῖτε, πρὸς ἐμὲ λέγετε· καὶ εἴ
τις εἰπεῖν τι βούλεται, λεξάτω.—Θήρα τὸ καλόν, ὦ
παῖ!—πέιδον τοῖς σοφωτέροις.

3. If the requisition is to be expressed negatively, as a *prohibition*, *dissuasion*, the negative *μη* must always be used. In this case also the imperative stands in the present, when the action is conceived as permanent, consequently always when being begun it is to be discontinued. On the contrary, instead of the imperative of the aorist,

which should enter when the action is conceived as momentaneous, therefore principally, when an action not yet begun is to be omitted, the Attics, at least, commonly use the conjunctive of the aorist; *e. g.* μή μοι ἀντίλεγε, and μή μοι ἀντιλέξης (the former when the contradiction has begun, the latter when it is to be prevented).—μὴ κλέπτε and μὴ κλέψῃς (the former a general dissuasion from theft, the latter in reference to a particular and individual case).

4. The Greeks form also an imperative of the perfect. Such an imperative denotes either a *permanent state*; or it refers merely to the recollection of some past occurrence, and is used *in assuming that a past action has been performed at a different time or in a different manner from what is really the fact*; or it indicates generally a *perfectly finished action*.

Κε κλεισθῶ ἡ θύρα (1).—τὸ ἀγκύριον ἀνεσπάρσθω.—ὁ μὲν ληστής οὗτος ἐς τὸν Πυριφλεγέθοντα ἐμβέβλησθω.—ἐκπεπορθῇ σθῶ (2) ἡ Τροία ἐννέα ἔτεσι πρότερον.—εἰρήσθω (3) μοι ἀδικώτερον εἶναι τὸν ἐκόντα ψευδόμενον τοῦ ἄκοντος.—ἀλλὰ ταῦτα οὕτω πεπραχθῶ.

5. The imperative following οἶσθ' ὅτι, οἶσθ' ὅ, or οἶσθ' ὥς, is to be explained elliptically in the same way as the English constructions of this kind, wherein the imperative, which follows in the

(1) Let the door be shut.—(2) Let Troy have been destroyed nine years before.—(3) Let it be affirmed by me.

Greek, precedes; *e. g.* οἶσθ' ὃ δρᾶσον; *do, you know what?—οἶσθ' ὡς ποίησον; make it, you know how?*

Note 1. Instead of the imperative, the Greeks frequently use the future with the negative *οὐ* in an interrogatory proposition, principally to express a strict command, which is to be immediately executed, as we also often do in English; *e. g.* οὐ μ' ἐάσεις, *wilt thou not leave me? i. e. leave me immediately.*—οὐκ ἄξεθ' ὡς τάχιστα τήνδε τὴν κόρην, *will you not immediately carry this damsel away?*

Note 2. On the use of the infinitive instead of the imperative see § 125. *Note 2.*

Note 3. That the use of the imperative is circumscribed by the adoption of the optative with *ἄν*, as a milder and more courteous mode of expression in requests, exhortations, and commands, is already known from the doctrine of the optative, see §. 119. 3. b.

D. Infinitive.

§ 125.

SIMPLE USE OF THE INFINITIVE.

1. The infinitive expresses the idea of the verb in and by itself as a mere idea, and is in so far nearly allied to the noun. Hence the Greeks also use it in combination with the article τὸ as a substantive, adding to it even predicated definitions, although only in the adverbial form. Herein it must be observed, that the infinitive, even when used as a substantive, takes the substantive subjoined supplementally not in the genitive, but in the case required by the verb; *e. g.*

τὸ καλῶς χρῆσθαι τοῖς κατὰ τὸν βίον ἀγαθοῖς, *the wise use of worldly goods*.—τὸ θανατοῦν ἀνθρώπους, *the putting men to death*.—τὸ μέμφεσθαι τῇ κακίᾳ, *censuring the worthlessness*.

2. Such an infinitive with τὸ is also frequently used, in Greek, in combination with several words which together form a proposition. When combined with prepositions it is commonly rendered in English by the participle.

Οὗτοι οὕτως ἡδὺ ἐστὶ τὸ ἔχειν χρήματα, ὥς ἀνιάρων τὸ ἀποβαλλεῖν.—τὸ ἐπιόρκον καλεῖν τινὰ ἄνευ τοῦ τὰ πεπραγμένα δεικνύει, λοιδορία ἐστίν.—προεῖπον ταῦτα τοῦ μὴ λύειν ἔνεκα τὰς σπονδάς.—σὺ δὲ, διὰ τὸ ξένος εἶναι, οὐκ ἂν οἶει ἀδικηθῆναι.

Note 1. The infinitive must also be regarded as an absolute verbal form, when it is used under the impulse of violent feeling, particularly in admiration and indignation. In this case also the article τὸ sometimes accedes.

Φεῦ τὸ καὶ λαβεῖν (1) πρόσφθεγμα τοιοῦτ' ἀνδρὸς ἐν χρόνῳ μακρῷ!—σὲ ταῦτα δρᾶσαι! (2)—ὦ Ζεῦ, ἐκγενέσθαι (3) μοι Ἀθηναίους τίσασθαι!—τῆς τύχης, τὸ ἐμὲ νῦν κληθέντα δεῦρο τυχεῖν! (4) Xenoph. Cyrop. II. 2. 3.

Note 2. The Greeks also use the infinitive instead of the imperative (likewise as an absolute verbal idea only), in the Epic language frequently, but only rarely in Attic, and chiefly when the yet unformed language of children is to be imitated. The nominative of the subject is in this case added to the infinitive.

Νοστήσας δὲ ἔπειτα φίλην ἐς πατρίδα γαῖαν, σῆμά τε οἶχευται,
καὶ ἐπὶ κτῆρεα κτερεῖ ἱξαι πολλὰ μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μῆ-

(1) O heavens! to hear, &c.—(2) That thou shouldst do this!
(3) That I may be permitted, &c.—(4) The deuce take it, that I should just now be called hither!

τέρα δοῦναι. Hom. Od. 1. 290 ff.—σὺ δ', ἂν τι ἔχη βέλτιόν ποθεν λαβεῖν, περιρᾷσθαι καὶ ἐμοὶ μεταδιδόναι.

Note 3. With the particles *πρίν* and *πάρος* also, the infinitive appears to require to be explained substantively or as an absolute verbal form. Of these two, *πάρος*, which belongs only to the older and poetic language, is always combined with the infinitive, except where it stands as a mere adverb and signifies *before, formerly, in times past*: e. g. Hom. Od. 1. 20. f. ὁ δ' ἄσπερχές μενέαιεν ἀντιθέω Ὀδυσῆϊ, *πάρος ἦν γαῖαν ἰκέσθαι, previously to his coming, before he came.*—On the contrary, the particle *πρίν*, although likewise frequently occurring with the infinitive, is however combined also with the indicative and optative, and, on the accession of *ἂν*, even with the conjunctive, in perfect conformity to the rule of the remaining temporal particles; e. g. ἔνιοι, λαβόντες ἀγαθὰ, καὶ ἐχθιδόνως ἔχουσιν, ἢ πρίν λαβεῖν, *than prior to receiving, than before they received,*—πιθανοὶ οὕτως εἰσὶ τινες, ὥστε, πρίν εἰδέναι τὸ προσταττόμενον, πρότερον πείθονται.—οὐ πρόσθεν ἐξενεγκεῖν ἐτόλμησαν πρὸς ἡμᾶς πόλεμον οἱ πολέμοι, πρίν τοῦν στρατηγούς ἡμῶν συνέλαβον.—ὁ Ἀστυάγην ἀπηγόρευε μηδένα βάλλειν, πρίν Κῦρος ἐμπλησθεῖη θηρῶν (1).—εἶπον, μηδένα τῶν ὀπισθεν κινεῖσθαι, πρίν ἂν ὁ πρόσθεν ἡγήται.—τοῖσδε αἰὲ ἐναντίος εἰμί, οἳ οὐκ οἴονται καλὴν ἂν ἐγγενέσθαι ὀλιγαρχίαν, πρίν ἂν ἐς τὸ ὑπ' ὀλίγων τυραννεῖσθαι τὴν πόλιν καταστήσειαν. Xenoph. Hellen. II. 3. 48.

3. The infinitive is used most frequently as a supplement of other ideas, particularly of verbal ideas.

Illustration. All verbs are divided with respect to the idea contained in them into two classes, the *complete*, which express an action finished in itself or an independent event, and the *incomplete*, whose idea for its perfect clearness requires a supplement and a more accurate definition. Such incomplete verbs are all those, which denote an internal operation and faculty of a person. These on the whole are resolvable into four classes,

(1) Until Cyrus had satiated his lust for the chase.

denoting either *an operation of the will, or of thought, or of sensation, or generally the existence of a faculty and power*. Of these four divisions, the first two and the last, taken generally, have the same construction, because the contemplated result of the internal operation, which the Greeks express in the infinitive, must always be supplied to them. But verbs denoting an operation of sensation, require only the supplement of the object, to which the feeling is directed and by which it is excited, and this is always expressed in Greek by the *participle*.

4. The verbs therefore, which are followed by the infinitive in a dependent proposition, are (a) verbs denoting an operation of the will, as *to be willing, to desire, to strive, to endeavour, to seek, to wish; to resolve, to determine, to design, to purpose, to intend, to undertake, to venture, to dare; to demand, to require, to request, to command, to persuade, to incite, to encourage, to admonish, to exhort; to let, to permit, to allow, to grant, to promise; together with their opposites: to forbid, to hinder, to prevent, to dissuade, to refuse, to hesitate, to delay, and the like*.—(b) Verbs which denote *an operation of thought, or an action proceeding therefrom*, as, *to judge, to believe, to think, to suppose, to assume, to be convinced, to doubt; to say, to affirm, to report, to announce, to assure, to confess, to deny, to disown, and the like*.—(c) Verbs denoting *the existence of a faculty or power*, as *to be able, to have the power or means, to be in a condition to, to understand, to*

possess; to bear, to suffer, to endure; to effect, to cause, to make, and the like.

Βούλομαι λέγειν.—δέομαί σου ἐλθεῖν.—παρώξυνεν ἐμὲ μανθάνειν.—ἔπεισέ με πορεύεσθαι.—ὁ φίλος ἐτόλμησε τοῦτο ποιεῖν.—ἐπέταξε μοι ταχέως προσελθεῖν.—θανὼν ὁ πατὴρ ἐνουθέτησε τοὺς παῖδας σωφρονεῖν.—ἔμοιγε δοκεῖ τῶν καλῶν κ' ἀγαθῶν ἀνδρῶν ἔργα οὐ μόνον τὰ μετὰ σπουδῆς πραττόμενα ἀξιομνημόνευτα εἶναι, ἀλλὰ καὶ τὰ ἐν ταῖς παιδιαῖς.—Θεμιστοκλῆς πῶς ἐποίησε τὴν πόλιν φιλεῖν αὐτόν;

Note 4. Although in the given verbs the use of the infinitive in the dependent proposition is the ordinary construction, yet much must be observed with reference to the individual cases. On the first class, verbs of *willing*, it must be mentioned, that after *to be willing, to strive, to incite to persuade, ὥστε* is also sometimes added to the infinitive, which happens most frequently after *πείθειν*.—After verbs *to request, to exhort*, the intentional particle *ὅπως* also with the requisite mode is frequently used: also *to request* sometimes takes the particle *εἰ* after it, to give it an air of great courtesy.—After verbs *to forbid, to hinder, to prevent, to refuse, to take heed, to beware*, the infinitive is usually joined with *μή*; e. g. ἀπαγορεύω μὴ ποιῆσαι ἀρπαγὴν, *I forbid to plunder*.—In like manner after some verbs of the second class, *μὴ* sometimes accedes to the infinitive, as e. g. after *to deny, to disown*, and generally also after *ἀπιστεῖν, not to believe*; e. g. ἀρνοῦμαι μὴ εἶδέναι, *I deny that I know*.—Ἀθηναῖοι οὐ παρήσαν ταῖς ναυσὶν, ἀπιστοῦντες αὐτὸν μὴ ἔξειν, *because they did not believe that he would come*.—Of the third class it must be observed, that verbs which signify *to bear, to endure*, usually take the supplement in the participle, *ὑπομένειν* alone being always construed with the infinitive.—*ποιεῖν to effect, to cause*, is generally followed by the simple infinitive, sometimes also by the infinitive with *ὥστε*, but *καθιστάναι*, which is used in the same signification, always requires the participle.

5. As verbs add the contemplated result in the infinitive, so with adjectives also, the respect, in

which the idea of the adjective finds its application, is supplied in the infinitive.

Οὗτοι δὴ ἱκανοὶ τέρπειν ἡμᾶς φαίνονται.—οὐ δεινός ἐστι λέγειν, ἀλλ' ἀδύνατος σιγαῖν.—σύγε δοκεῖς ἐπιτήδειος ταῦτα πράττειν.—ἄζία ἐστὶν ἡ πόλις θαυμάζεσθαι.—ῥαδίον ἐστι ταῦτα νοῆσαι.—χαλεπὸν ἐστι λέγειν πρὸς γαστέρα, ὥτα οὐκ ἔχουσιν.

Note 5. The infinitive of the passive occurs more rarely after such adjectives, as the infin. active is usually adopted even where the sense requires the passive; e. g. ἡδὺ (ἐστι) ἀκούειν.—θαῦμα ἰδέσθαι.—τοὺς σπανίους ἰδεῖν (1) στρατηγούς πολλὰ νομίζω, ὧν δεῖ πραχθῆναι, παριέναι.

6. The infinitive is even added to *complete verbs* and to entire propositions, to indicate the *destination* of an action or the *aim* and *intention*, with which it is performed.

Ὁ Κῦρος στολὴν εἴλετο τὴν Μηδικὴν αὐτός τε φέρειν καὶ τοὺς κοινῶνας ταύτην ἔπεισεν ἐνδύεσθαι. ἤκομεν μανθάνειν.—πάντα πέφυκε καὶ ἐλασσοῦσθαι (2)—Λαῖος δίδωσι βουκόλοισιν ἐκδεῖναι βρέφος.

Note 6. So also must the infinitive be regarded which the Greeks use in short intermediate propositions, sometimes with sometimes without ὥς, to assign the aim or definition of an expressed proposition; e. g. ἀπλῶς εἰπεῖν, *to speak plainly*.—ὥς ἔπος εἰπεῖν, *so to speak, if I may so speak*.—ὥς ἐν κεφαλαίῳ εἰπεῖν, *to speak briefly, to be brief*.—ὥς ἐμὲ εὖ μεμνήσθαι, *if I remember rightly*.—ὥς μικρὸν μεγάλῳ εἰκάσαι, *to compare small with great*.—ὅσον γ' ἐμὲ εἰδέναι, *as far as I know*.—ἐμοὶ δοκεῖν, *as appears to me*.

7. If the principal proposition stands in a cau-

(1) That are seldom seen, or rarely to be seen.—(2) Every thing is so constituted by nature, as again to decay.

sal combination with the dependent proposition, so that the state denoted in the dependent appears as a consequence of the event expressed in the principal, the dependent proposition takes ὥστε and more rarely ὡς in combination with the infinitive.

Σωκράτης ἦν πεπαιδευμένος οὕτως, ὥστε πᾶν ῥαδίως ἔχειν ἀρκοῦντα.—φιλοτιμώτατος ἦν ὁ Κῦρος, ὥστε πάντα ὑπομεῖναι τοῦ ἐπαινέσθαι ἕνεκα.

Note 7. I regard as the consequence of an event not only that which has been developed out of it by actual experience, but that also which, according to rational calculation, might result or which would seem to have resulted from it. A distinction must therefore be made between *real* or *actual* and *ideal* or *conjectural* consequences. This distinction the Greeks observe also in language, designating the actual consequence by ὥστε with the indicative; but the conjectural consequence by ὥστε with the infinitive. Hence the indicative always stands after ὥστε, when a real event is assigned as having resulted from another; *e. g.* εἰς τὴν ὑστεραίαν οὐχ ἦκεν ὁ Τισσαφέρνης, ὥσθ' οἱ Ἕλληνες ἐφρόντιζον (they were really in apprehension, and that because he did not come).—For several examples of the use of ὥστε with the indicative, see Xenoph. *Cyrop.* I. 4. § I. § 3. § 5. VII. 5. § 39. § 50.—*Memorab.* II. 2. 3.—*Anab.* I. 9. 28.—*Æcon.* 1. 22. On the contrary, the infinitive stands after ὥστε, to express only an imaginary consequence of something, therefore (a) when a quality of an object is assigned as the ground of a general relation of the same, as in the above cited examples to the rule, and in every general proposition with ὅστις, as, *e. g.* ὅστις οὕτω ἀνόητός ἐστιν, ὥστε πόλεμον ἀντ'εἰρήνης αἰρεῖσθαι, τοῦτον μαινόμενον φαμεν. Hence the infinitive stands also after ἢ ὥστε preceded by a comparative; *e. g.* ἀφρονέστεροί εἰσιν ἢ ὥστε αἰσθάνεσθαι τῆς ἐπιβουλῆς.—(b) The infinitive likewise stands after ὥστε, when the principal proposition is negative; *e. g.* οὐ δέομαι γε τούτων οὐδένο, ὥστε σέ κινδυνεύειν.—(c) Also when the principal proposition is hypothetical or interrogative; *e. g.* εἰ τοιούτων ἔσται τὸ μεγάλα πράττειν, ὥστε μή οἶόν τε εἶναι μῆτ' ἀμφ' αὐτὸν σχολὴν ἔχειν, μήτε μετὰ τῶν φίλων εὐφρανθῆναι, ἐγὼ μὲν χαίρειν ταύτην τὴν εὐδαιμονίαν κελεύω.—ἄρ' οὕτως ἀναισθήτως ἔχεις, ὥστε μὴ ἀγανακτεῖν μηδὲ τοῖς ὑβρεῖ χρωμένοις;—(d) When the con-

sequence appears at the same time as the aim or intention; *e. g.* ὥς ἐμοῦ ἀποροῦντος, ὅ τι ἂν τύχοιμι ποιῶν, ὥς τε καλῶς ἔχειν τὰ ἡμέτερα — —, συμβουλευέτω ὅ τι τις ὁρᾷ συμφορώτατον. Xenoph. Cyrop. VII. 5. 47.—οἱ τριάκοντα ἐβουλήθησαν Ἐλευσίνα ἐξιδικασθαι, ὥς τε εἶναι σφίσι καταφυγήν. Xenoph. Hellen. II. 4. 8. comp. Thucyd. 3. 114.—Hence the infinitive stands also after ἐφ' ᾧ or ἐφ' ᾧ τε, which is put by attraction for ἐπὶ τούτῳ, ὥς τε.—Lastly, ὥς τε takes also the infinitive, when it is used in oblique discourse; *e. g.* οὕτως, ἔφασαν, προθυμῆσθαι τὸν στόλον, ὥς τ' ἐδέλξειν εἰσφέρειν, καὶ διακινδυνεύειν.

Note 8. “Ὡς τε also frequently stands at the beginning of a proposition, as a strong illative particle, in the signification *therefore, for this reason*, and then always has the indicative, or, in accosting, the imperative, as Xenoph. Cyrop. I. 3. 18. ὥς τε θάρρει κ. τ. λ.—If the consequence be expressed only as a conjectural assumption, ὥς τε is followed by the optative, to which the particle ἂν also accedes, having in that case the same sense as with the optative in independent propositions; *e. g.* Xenoph. Œcon. 1. 13. εἴ τις χρότῳ τῷ ἀργυρίῳ, ὥς τε — — κάκιον τὸ σῶμα ἔχει, — — πῶς ἂν ἔτι τὸ ἀργύριον αὐτῷ ὠφέλιμον εἴη;—Xenoph. Memor., III. 1. 9. οὐκ ἐδίδαξεν, ὥς τε αὐτοὺς ἂν ἡμᾶς δέοι τοὺς τε ἀγαθοὺς καὶ τοὺς κακοὺς κρίνειν.—Comp. Cyrop. I. 1. 4.—To assign that the assumed consequence has not occurred, ὥς τε requires the indicative of the preterite with ἂν, *e. g.* Xenoph. Agesil. 1. 26. ὥς τε τὴν πόλιν οὕτως ἡγήσω ἂν πολέμου ἐργαστήριον εἶναι, *so that you would have taken &c.*

§ 126.

ACCUSATIVE WITH THE INFINITIVE.

1. In this construction of the accusative with the infinitive, which belongs peculiarly to the Greek and Latin languages, two cases are to be distinguished. For either the infinitive stands absolutely for the formation of general expressions

and the adjectives and substantives, attached as definitions of predicate or subject, are put in the accusative, or the infinitive stands dependently, as supplement to an incomplete verb, and takes the accusative of the subject of the dependent proposition. This latter description of accusative with infinitive can occur after all verbs, to which generally the infinitive accedes as supplement (see § 125. 4.).

Θνητὸν πεφυκέναι.—τὸ ἀμαρτάνειν ἄνθρωπους οὐ θαναστούν.—οὐδὲν ἐπράχθη διὰ τὸ ἐκείνον μὴ παρῆναι.—Ξέρξης ὡς ἐπύθετο τὸν Ἑλλήσποντον ἐζ-εὔχθαι (1), καὶ τὸν Ἄθω διεσκάφθαι, προῆγεν ἐκ Σάρδεων.—Κελεύω σε παρεῖναι.—ἀδύνατον πολλὰ τεχνώμενον ἄνθρωπον πάντα καλῶς ποιεῖν.—Πῶς οἶόν τε, ταῦτα, μηδὲν ὅμοια ὄντα ἀλλήλοις, πάντα καλὰ εἶναι.—Κάδμον φασὶ τὸν Ἀγήνορος ἐκ Φοινίκης ὑπὸ τοῦ βασιλέως ἀποσταλῆναι πρὸς ζήτησιν Εὐρώπης.

Illustration 1. In dependent propositions after the three adduced (§ 125. 4) classes of incomplete verbs, this construction may be explained by considering the accusative as object to the verb of the principal proposition and the accompanying infinitive as an illustrative specification of the state, in which the object is conceived to exist; *e. g.* τὸν θάνατον ἡγοῦνται κακὸν εἶναι—here τὸν θάνατον

(4) That a bridge had been thrown over the H.

would be the object to ἡγοῦνται, *they esteem death*, —εἶναι would be an illustrative specification of the general relation in which death is conceived, and κακὸν a more definite specification of the particular relation. Now, if we assume this to have been the original use of the infinitive in combination with the accusative, the accusative, with the independent infinitive, may be considered as an unnecessary imitation of this once usual combination of the accusative with the infinitive. But if the accusative, with the independent infinitive, be esteemed the original and fundamental usage, this accusative admits of no other explanation than as the accusative of nearer definition (see § 104. Note 6.); e. g. εἶναι ἄνθρωπον, *to be a man*.

Note 1. That the dependent proposition can also be formed with ὅτι and ὡς, has been already shewn above § 122.

Note 2. After the passive expression λέγεται besides the nominative with the infinitive (made use of by the Latins with *dicitur, traditur, fertur*) the accusative can also stand with the infinitive, as λέγεται admits of being taken both personally and impersonally; e. g. λέγεται Ἐμπεδοκλῆς εἰς τοῦς κρατῆρας τῆς Αἴτνης εἰναλάσθαι καὶ ἀφανισθῆναι, *Empedocles is said to have leapt into, &c.* (λέγεται as personal and consequently Ἐμπ. as subject belonging thereto.)—λέγεται τὴν Χίμαιραν τραφῆναι ὑπὸ Ἀμωσδάρον, *it is said, that, &c.* (λέγεται considered as impersonal).

2. When the subject of the dependent proposition is at the same time the subject or object of the principal proposition, it is not repeated with the infinitive nor is it indicated even by the accusative of a personal pronoun, but the infinitive then stands alone.

Ὁμολογῶ ἀδικεῖν.—ὁ φίλος ἔφη σπονδάζειν.—δέομαί σου ἔλθεῖν.—οὐκ ἔπεισα τὸν πατέρα τοῦτο ποιεῖν.

Illustration 2. Since, according to the above illustration, in the construction of the accusative with the infinitive, the accusative, in a dependent proposition, is not required by the infinitive, but must be considered as object to the verb of the principal proposition, the use of such an accusative is only necessary when a new object is assigned, which has not yet been mentioned in the principal proposition; *e. g.* νομίζω σε ἔχειν χρήματα (where σε indicates an object not yet mentioned). On the contrary, if the object is already contained as subject or object in the principal proposition, its introduction with the infinitive appears unnecessary, the correct reference being in this case self-evident; *e. g.* νομίζω ἔχειν χρήματα (where the addition of ἐμὲ would be superfluous, because the ἐγὼ implied in νομίζω is already sufficiently expressive).

§ 127.

ATTRACTION IN THE INFINITIVE.

In the last mentioned instance where the subject as being already contained in the principal is not expressly introduced into the dependent proposition, if predicates are added, these cannot

stand in any other case than that of their subject. Now as this, if it is at the same time the subject of the principal proposition, stands in the nominative, but otherwise in one of the oblique cases, the infinitive therefore also occurs in Greek with the *nominative*, *genitive* and *dative*. This kind of construction is called attraction, because the definitions given in the dependent proposition are regulated by the structure of the principal proposition and consequently are as it were attracted by the same.

Examples of the nominative with the infinitive.

Ὁ Ἀλέξανδρος ἔφασκεν εἶναι Διὸς υἱός.—ἐπείσα αὐτοὺς εἶναι θεός.—τὶ ἄλλο ἢ κινδυνεύσεις ἐπιδειῖσαι, σὺ (1) μὲν χρῆστος τε καὶ φιλάδελφος εἶναι, ἐκεῖνος δὲ φαῦλός τε καὶ οὐκ ἄξιος εὐεργεσίας; Xenoph. Memor. II. 3. 17.—οὐκ ἐπὶ τῷ δοῦλοι, ἀλλ' ἐπὶ τῷ ὁμοιοι τοῖς λειπομένοις εἶναι ἐκπέμπονται οἱ ἄποικοι. Thucyd. 1. 34.

Examples of the genitive with the infinitive.

Τῶν νῦν Λυκίων φαμένων Ξανθίων εἶναι οἱ πολλοί εἰσιν ἐπήλυδες.—ἐδέοντο αὐτοῦ εἶναι προθύμους.—εἰ ἐθέλεις κατανοεῖν, εὐρήσεις — — πολλοὺς τυράννους καὶ ὑπὸ γυναικῶν τῶν ἑαυτῶν διεφθαρμένους, καὶ ὑπὸ ἐταίρων γε τῶν μάλιστα δοκούντων φίλων εἶναι. Xenoph. Hier. 3. 8.—Comp. the last example under the dative with the infinitive.

(1) σὺ is repeated here simply on account of the strong antithesis ἐκεῖνος.

Examples of the dative with the infinitive.

Ἦν ἐπιχώριον αὐτοῖς μὴ ὁρᾶσθαι πεζῇ πορευο-
 μένοισι.—ὦ Ζεῦ μέγιστε, δός μοι φανῆναι ἀξίῳ μὲν
 Πανθείας ἀνδρὶ, ἀξίῳ δὲ Κύρου φίλῳ.—οὐκ ἄλλο-
 τρῶις ὑμῖν χρωμένοις παραδείγμασιν, ἀλλ' οἰκείοις, ὧ ἄνδρες
 Ἀθηναῖοι, εὐδαίμοσιν ἔξεστι γενέσθαι. Demosth.
 Olynth. secund. 7.—ἔδοξε τοῖς τῶν Ἑλλήνων στρατη-
 γοῖς, συσκευασαμένοις ἃ εἶχον καὶ ἐξοπλισα-
 μένοισι προΐεναι, ἕως Κύρῳ συμμίξαιαν. Xenoph.
 Anab. II. 1. 2.—ὅσοι περ ἐπεχείρησαν πρὸς τὸν βασι-
 λέα πολεμεῖν, ἅπασι συνέπεσεν, ἐξ ἀδόξων μὲν γενέσθαι
 λαμπροῖς, ἐκ πενήτων δὲ πλουσίοις, ἐκ ταπεινῶν
 δὲ πολλῆς χώρας καὶ πόλεων δεσπόταις. ἐγὼ δ' οὐκ
 ἐκ τῶν τοιούτων μέλλω σε παρακαλεῖν, ἀλλ' ἐκ τῶν δοξάν-
 των γενέσθαι ἀτυχῶν. Isocrat. ad Phil. p. 100.
 B. ed. Stephan.

Note 1. In the case even where the article τὸ or the particle
 ὥστε is attached to the infinitive, the predicates, if they refer to
 the subject of the principal proposition, stand in the dependent
 proposition in the nominative.

Ὅμνυμι πάντας θεοὺς, μὴ ἂν ἐλίσθαι τὴν βασιλέως ἀρχὴν
 ἀντὶ τοῦ καλὸς εἶναι.—ἡ τῆς ψυχῆς φιλία, διὰ τὸ ἀγνὴ
 εἶναι καὶ ἀκορεστοτέρα ἐστίν.—οὐδεὶς τηλικούτος ἔστω παρ'
 ὑμῖν, ὥστε τοὺς νόμους παραβᾶς μὴ δοῦναι δίκην.

Note 2. This attraction is omitted in the following cases ;
 (a) when the subject belonging to the infinitive is separated from
 the infinitive by a long intermediate proposition, so that the re-
 ference might not be easily understood, the predicates stand with
 the infinitive in the accusative, without regard to the case of the
 subject to which they belong ; Xenoph. Anab. I. 2. 1. Ξενίᾳ
 τῷ Ἀρκάδι, ὃς αὐτῷ προειστήκει τοῦ ἐν ταῖς πόλεσι ξενικοῦ,
 ἤκειν παρήγγειλε λαβόντα τοὺς ἄνδρας.—Herodot. 3. 17.
 βουλευομένων δὲ οἱ ἔδοξε, ἐπὶ μὲν Καρχηδονίους τὸν ναυτικὸν
 στρατὸν ἀποστέλλειν, ἐπὶ δὲ Ἀμμωνίους τοῦ πεζοῦ ἀποκρί-
 ναντα.—Eurip. Alcest. 369—372. εἰ δ' Ὀρφέως μοι γλῶσσα καὶ

μέλος παρῆν, ὡς τὴν κόρην Δῆμητρος ἢ κείνης πόσιν, ὕμνοισι κη-
λήσαντά (1) σ' ἐξ "Αἰδου λαβεῖν, κατῆλθον ἄν.—Plat. Alcib.
secund. §. 33. πάνν ἄρα σοι ἄξιον ἀγαπᾶν, εἰ τῶν στρατιωτῶν
βελτίων εἶ, ἀλλ' οὐ πρὸς τοὺς τῶν ἀντιπάλων ἡγεμόνας ἀποβλέ-
πειν, ὁπότε ἐκείνων βελτίων γένοιο σκοποῦντα, καὶ ἀσκοῦντα
(2) πρὸς ἐκείνους.—(b) When the subject is a person and re-
quires also to be expressed distinctly and prominently in the de-
pendent proposition, the infinitive, in perfect conformity to the
Latin mode of construction, takes a personal or reflexive pro-
noun in the accusative; *e. g.* Euripid. Alcest. 657. καὶ μ' οὐ
νομίζω παῖδα σὸν πεφυκέναι (for οὐ νομίζω παῖς σὸς πεφ).
—Herodot. 2. 3. οἱ Αἰγύπτιοι, πρὶν μὲν ἢ Ψαμμίτιχον σφέων βα-
σιλεῦσαι, ἐνόμιζον ἑωυτοὺς πρῶτους γενέσθαι πάντων ἀν-
θρώπων (for ἐνόμιζον πρῶτοι γενέσθαι).

(1) Where κηλήσας might be expected on account of the ἐγὼ
contained in κατῆλθον.—(2) Where σκοποῦντι and ἀσκοῦντι might
be expected on account of the preceding ἄξιον ἦν σοι.

CHAPTER IV.

Use of the Participle and of the absolute Cases.

§ 128.

PARTICIPLE IN GENERAL.

WITH the Greeks, who form a separate participle for almost every tense, its use also is much more frequent and diversified than in other languages. Of this use, however, two cases are chiefly to be distinguished : (1) The participle in a dependent proposition, as a supplement to an incomplete verb, where the English language often employs the infinitive or the conjunction *that*. (2) The participle in intermediate propositions to assign nearer definitions which belong to the principal verb or refer to a noun in the principal proposition.



§ 129.

PARTICIPLE IN DEPENDENT PROPOSITIONS.

1. In the illustration to the division of incomplete verbs (§ 125) it has been declared, that

verbs which express an operation of sensation take the supplement in the participle. To this class belong (a) verbs expressing a perception by the organs of sense or by internal comprehension: *to see, to observe, to remark, to perceive, to discern, to conceive, to comprehend; to hear, to learn, to understand; to feel, to be sensible; to know, to have an idea, to recollect, to remember, to be mindful, to reflect, to consider, to forget.*—(b) Verbs which denote a state of feeling: *to be glad, to be sorry, to be angry, to be indignant, to be afflicted, to be ashamed, to regret, to repent.*

2. Besides these the following verbs also take the supplement in the participle: (a) verbs expressing an action or a state by which a perception is occasioned, as *to show, to make manifest, known, or clear, to indicate, to prove, to evince; to be shown, to appear, to be manifest, clear, known, or certain, it is evident, it is obvious, it is plain, and the like.*—(b) The verbs *to commence, to begin; to cease, to cause to cease, to finish.*—(c) The verbs *to allow, to consent, to permit; to bear, to suffer, to endure, to be content, to submit.*

3. After all these verbs the Greeks use the participle in the dependent proposition. Since therefore such participle always assigns in the supplemental proposition a state of an object, expressed or indicated in the principal proposition, its case is determined by the noun of the principal proposition to which it contains the predicative definition. Hence arise the following cases:

(a) If the subject belonging to the participle is

at the same time the subject of the principal verb, the participle stands in the nominative.

Οἶδα θνητὸς ὦν (1).—ὁρῶ ἐξαμαρτάνων.—
 μέμνησο ἄνθρωπος ὦν. — διαβεβλημένος οὐ
 μανθάνεις;—οἱ Ἀθηναῖοι μετεμέλοντο τὰς σπονδὰς οὐ
 δεξάμενοι (2). — αἰσχύνομαι ταῦτα ποιήσας. —
 δῆλός ἐστιν ἄδικα ποιεῖν (3).—φαίνεται ὁ νόμος ἡμᾶς
 βλάπτων.—ἄρξομαι διδάσκων ἐκ τῶν θείων.—
 αἱ ἐπιθυμίαι αἰκίζόμεναι τὰ σώματα τῶν ἀνθρώ-
 πων καὶ τὰς ψυχὰς οὐποτε λήγουσιν, ἐστ' ἂν ἄρχωσιν
 αὐτῶν.—καὶ ἄλλα γε δὴ μύρια ἐπιλείπω λέγων.—παύ-
 σασθε ἀδικοῦντες.—φανερὸς ἦν ὁ Κῦρος, εἴ τίς τι
 ἀγαθὸν ἢ κακὸν ποιήσειεν αὐτὸν, νικᾶν περιώμενος.

(b) If the subject belonging to the participle stands with the principal verb as proximate object in the accusative, the participle also stands in the accusative.

Οὐς ἂν ὁρῶ τὰ καλὰ καὶ τὰ ἀγαθὰ ἐπιτηδεύον-
 τας, τούτους τιμήσω.—οἶδα αὐτόν ποτε πρὸς τὸν Ἰππίαν
 τοιάδε διαλεχθέντα (4). — οἱ Ἀθηναῖοι ἔπαυσαν αὐτὸν
 στρατηγοῦντα (5).—τοῦμὸν γῆρας οὐδεπώποτε ἥσ-
 δόμην τῆς ἐμῆς νεότητος ἀσθενέστερον γιγνόμενον.

(c) Lastly, if the subject belonging to the participle stands with the principal verb as remote object in the genitive or dative, the participle in

(1) I know that I am mortal.—(2) The Athenians repented that they had not accepted the composition.—(3) It is evident that he acts unjustly.—(4) I know that he had once the following conversation.—(5) Deposed him from the command.

that case also is regulated by it and likewise takes the genitive or dative.

Ἦσοθῆσαι πώποτε μου ἢ ψευδομαρτυροῦντος, ἢ συκοφαντοῦντος, ἢ φίλους ἢ πόλιν εἰς στάσιν ἐμβάλλοντος, ἢ ἄλλο τι ἄδικον πράττοντος;—ἡσθόμην αὐτῶν οἰομένων εἶναι σοφωτάτων (1).—οὐδεὶς πώποτε Σωκράτους οὐδὲν ἀσεβὲς, οὐδὲ ἀνόσιον, οὔτε πράττοντος εἶδεν, οὔτε λέγοντος ἤκουσεν.—οὐδέποτε μετεμέλησέ μοι σιγῇσαντι (2), φθεγγαμένῳ δὲ πολλάκις.—τί μοι σύννοισθα τοιοῦτον εἰργασαμένῳ;

Note 1. When a reflexive pronoun stands with the verb, the participle can be put in either of two cases, according as it is referred to the subject contained in the verb or to the pronoun.

Σύννοῖδα ἐμαυτῷ σοφὸς ὢν.—σαντῷ συνήδεις ἀδικοῦντι.—οἶδα σαφῶς ἐμαυτὸν οὐκ ἐμμένοντα τῇ πράττει.—ἐαυτὸν οὐδεὶς ὁμολογεῖ κακοῦργος ὢν or κακοῦργον ὄντα.

Note 2. That the case of the participle is regulated by that of a noun in the principal proposition, depends upon the same principle with attraction in the infinitive (see § 127) and consequently proceeds from the circumstance of a dependent proposition having no subject of its own. In few instances, and in those only where the participle should stand in the nominative as predicative definition to the subject of the principal proposition, the subject of the dependent proposition is indicated by the accusative of a personal or reflexive pronoun, and the participle then stands likewise in the accusative; e. g. Sophocl. Trachin. 709. ὁρῶ δέ μ' ἔργον δεινὸν ἐξεργασμένην (where one would expect to find με omitted and ἐξεργασμένην).—Xenoph. Cyrop. I. 5. 10. περιεῖδον αὐτοὺς γήρᾳ ἀδυνάτους γενομένους.

Note 3. The impersonal expressions *it is known, manifest, evident, it is shown, it is plain, it is clear*, and the like, are expressed personally in Greek; e. g. εἰδηλὸς ἦν ἀνιώμενος, *it was evident that*

(1) I perceived that they fancied themselves very wise.—(2) To have been silent.

he was grieved.—φανεροὶ ἐγένοντο φενακίζοντες, *it became known that they practised deceit.*—ψευδόμενοι φαίνεσθε, *it is apparent that you lie.*

4. The participle is connected with these verbs, because in the dependent proposition a state is assigned, in which the subject or object of the chief proposition exists. The reason for the use of the participle disappears, therefore, when a state is assigned after these verbs, which either has yet to take place or in general merely might take place, and in that case the verbs are followed by the infinitive. The verbs which occur in this fluctuating construction sometimes with the participle, sometimes with the infinitive, are as follow :

(a) The verb *to be ashamed* takes the participle when the action of which one is ashamed is performed, the infinitive, when the action is declined through shame ; *e. g.* Xen. Cyr. III. 3, 13. ἀλλ' ἴσως αἰσχύνῃ λέγειν ταῦτα (thou art ashamed to say these things and therefore dost not say them.)—Ib. § 35. ἐγὼ δὲ ὑμῖν παραινῶν, ποίους τινὰς χρὴ εἶναι ἐν τῷ τοιῷδε, αἰσχυνοίμην ἂν *I should be ashamed, were I indeed to admonish you,*—(where the admonishing is conceived as a real action in the accomplishment.)—Plat. Phæd. § 79. οὐκ ἐπαισχυνθήσομαι ἔρ ε σ θ α ι, *I shall not be ashamed to ask* (the asking yet impends).—αἰσχύνομαι ποιήσας *I am ashamed to have done.*—αἰσχύνομαι ποιῆσαι, *I am ashamed to do* (and therefore decline).

(b) The verbs *to commence, to begin,* take the participle, when the assigned state has already taken place, the infinitive, when it is just about

to take place ; *e. g.* ὁ χειμὼν ἤρχετο γίγνεσθαι, *the winter began to come on* (it approached, but was not yet arrived).—ὁ χειμὼν ἤρξατο γενόμενος, *the winter was come on.*

(c) The verbs *to hear*, and *to learn*, take the participle, when a fact is adduced, which we perceive with our own ears, the infinitive, when something is assigned, which we hear from the narration of others ; *e. g.* ἤκουσα τὸν Δημοσθένη λέγοντα or τοῦ Δημοσθένους λέγοντος, *I have heard Demosthenes speak* (I myself heard his voice).—ἀκούω τὸν Δημοσθένη λέγειν, *I hear* (I am told) *that Demosthenes says.*—ιδεῖν ἐπεδύμει ὁ Ἀστυάγης τὸν Κύρον, ὅτι ἤκουε καλὸν κάγαθόν αὐτὸν εἶναι. *Xenoph. Cyrop. I. 3. 1.*

(d) φαίνεσθαι in the signification *to be evident*, *to be manifest*, takes the participle, in the signification *to seem*, *to have the appearance*, the infinitive ; *e. g.* *Xenoph. Symp. 1. 15.* ἅμα λέγων ταῦτα σαφῶς κλαίειν ἐφαίνετο, *he was just as though he wept*, κλαίωv ἐφαίνετο would be : *he evidently wept.*

(e) Verbs *to declare*, *to announce*, *to show*, take the participle, when something is announced or shown as a fact, the infinitive, when it is assigned that something may or is said to be ; *e. g.* ἀπηγγέλλετο Ποτίδαια πολιορκουμένη (when it is certain that it is besieged).—ἀπηγγέλλετο Ποτίδαια πολιορκεῖσθαι (in intelligence merely resting on report.)

Note 4. That the dependent proposition can also be formed with ὅτι and ὥς, after all these verbs, is already known from § 122. 4.

5. To some verbs, which merely express sub-

ordinate definitions of an action, the Greeks add the participle of the verb which expresses the principal action. Such verbs are : τυγχάνω, λανθάνω, φθάνω, διατελέω, διαγίνομαι, δίδειμι, χαίρω and οἶχομαι, which in translation are sometimes rendered by adverbs.

Οἱ ὀπλῖται, οἱ ἔτυχον παρόντες (1), ἐβοήθουν.—ἐλαθεν (2) ἀφθέντα πάντα καὶ καταφλεχθέντα.—πλείστον γε δοκεῖ ἀνὴρ ἐπαίνου ἄξιος εἶναι, ὃς ἂν φθάνῃ (3) τοὺς μὲν πολεμίους κακῶς ποιῶν, τοὺς δὲ φίλους εὐεργετῶν.—διατετέλεκα (4) φεύγων τὸ μανθάνειν τι παρά τινος.—οὐδὲν ἄδικον διαγεγένημαι ποιῶν (5).—οἱ θεοὶ χαίρουσι τιμώμενοι (6) ὑπὸ τῶν ἀνθρώπων.—ὁ δοῦλος ὥχῳ κει φέρον (7) τὰ τῷ δεσπότῃ ἀφαιρέθέντα.

Note 5. The verb τυγχάνειν is often used in this manner, when it is impossible to be expressed in translation, since the Greeks, to designate the absence of human intention and will, very frequently join it with those verbs also, which without it express a mere occurrence of nature or of chance; e. g. ἔτυχε θανῶν, *he was dead*.—τυγχάνουσιν ἔχοντες, *they have*.

§ 130.

PARTICIPLE IN INTERMEDIATE PROPOSITIONS.

1. The participle in intermediate propositions either forms (1) *explanatory collateral definitions* to

(1) That happened to be there.—(2) Unperceived.—(3) First.—(4) Always.—(5) I have never committed injustice.—(6) Gladly receive honour.—(7) Had hastily carried away.

single words of the principal proposition, which we express by the relative *who, which*; or it denotes (2) *relations of time*, expressed by the English particles *while, after, as, when*, or (3) *relations of cause*, like the particles, *because, since, as*, or (4) *condition*, like the particles *if, although*. The case of the participle in intermediate propositions is determined by the noun of the principal proposition, to which it refers.

Ἀδύνατον πολλὰ τεχνώμενον ἄνθρωπον πάντα καλῶς ποιεῖν.—ἄδοξοι ὄντες οἱ εὐνοῦχοι παρὰ τοῖς ἄλλοις ἀνθρώποις δεσπότου ἐπικύρου δέονται.—χαλεπὸν ἔστι λέγειν πρὸς γαστέρα, ὥτα οὐκ ἔχουσιν.—ἀδικεῖ Σωκράτης, οὐς μὲν ἡ πόλις νομίζει θεοὺς, οὐ νομίζων.—Σωκράτης δὲ πιστεύων θεοῖς, πῶς οὐκ εἶναι θεοὺς ἐνόμιζεν;—τὸ σῶμα συνήροσταί σοι, μικρὸν μέρος λαβόντι (1) ἐκάστου.—οὐδὲν διαφέρει τῷ κλέπτοντι, μέγα ἢ μικρὸν ὑφελομένῳ (2).—δένδρα μὲν τμηθέντα καὶ κοπέντα ταχέως φύεται, ἀνδρῶν δὲ διαφθαρέντων αὖτις τυχεῖν οὐ ῥαδίον ἔστι.—φίλους, οὐκ ἐχθροὺς, δεῖ εἶναι τοὺς μέλλοντας ἀπροφασίστους συμμάχους ἔσεσθαι, καὶ μήτε ἐπὶ τοῖς ἀγαθοῖς τοῦ ἄρχοντος φθονήσοντας, μήτε ἐν τοῖς κακοῖς προδώσοντας.

2. In like manner the participle is also put with a verb, where it refers to the subject contained in the verb.

(1) So that thou hast received.—(2) Whether he has stolen much or little.

Εὐδαίμων ἔσομαι γιγνώσκων ἑμαυτόν.—ταῦτα δὴ
ὁρῶντες οὐ θαρροῦτε;

3. Most frequently however the participle is used in intermediate propositions, to bring several actions enumerated in a proposition into the proper connection with each other.

4. For every occurrence either consists of a simple action or is formed by the combination of several co-operative actions and conditions. In the latter case a mutual relation obtains between the single parts of the occurrence, whereof one either precedes another in time or is founded upon or developed out of another. In English all the single parts are frequently enumerated together independently and connected by the copulative particle *and*; but in Greek the principal action alone is definitely expressed, while all that preceded it in time or co-operated towards its establishment or formation appears in the participle.

Σχολαστικὸς οἰκίαν προιάμενος, τῆς θυρίδος προκύψας, ἡρώτα τοὺς παριόντας, εἰ πρόκειται αὐτῷ ἡ οἰκία.—οὕτω δὲ τὰς γνώμας ἔχειν, ὥς, ἐάν τι δέη, πλευστέον εἰς τὰς ναῦς αὐτοῖς ἐμβαίνειν (1).

Note 1. Frequently such participles may be best and most conveniently expressed in English by a substantive with a preposition, frequently by an adverb.

Δάφνιν τὸν βούκολον λέγουσι τεχθέντα (2) ἐκτεθῆναι ἐν δάφνῃ,

(1) That, as soon as it is necessary, they should embark on board the ships and sail away.—(2) After his birth.

ᾧθεν καὶ τὸ ὄνομα ἔλαβεν.—ἀρχόμενος, *in the beginning, originally*.—τελευτῶν, *in the end, at last*.—διαλιπὼν χρόνον, *after some time*.

Note 2. The participles ἔχων, ἄγων, φέρων, χρώμενος are frequently translated in English by the preposition *with*. For the Greeks use these participles to designate certain kinds of connection more accurately and demonstratively, than can be done by a preposition, namely ἔχων, when objects are assigned which we possess or which depend upon us; ἄγων with objects which we move along, drive, or transport; φέρων, when the discourse is of burdens and conveyance; χρώμενος, in assigning means, properties and conditions; e. g. ὤρμησεν ἔχων διακοσίους ὀπλίτας.—ἀνεχώρησαν ἄγοντες βοσκήματα πολλὰ ἐκ τῆς χώρας.—οἱ θεράποντες ἠκολούθουν φέροντες τὰ σκεύη.—τέχνην χρώμενος ταῦτα διέπραξα.

5. If the article accompanies the participle it is to be translated : *that, who, which*, and such a participle connected with the relative and the infinitive, is frequently used in Greek for compressing two or more propositions into one.

Ἐγὼ οὐ τοὺς πλείστα ἔχοντας καὶ φυλάττοντας πλείστα εὐδαιμονεστάτους ἡγοῦμαι.—ἐκεῖνα ἐδίδαξεν, ἃ τοὺς εἰδότας ἐνόμιζε μέγα ὠφελήσειν (1).—ἐκεῖνα μόνον διεξήει, ἃ τοὺς ἰδόντας ἡγεῖτο τεθνηκέναι (2).

6. A participle connected with the article is also often used instead of a substantive, wherein it is merely to be observed that a substantive added for supplement is not put in the genitive but in the case governed by the verb; e. g. οἱ ἔχοντες, *those that have, the rich*.—οἱ ἀγωνιζόμενοι,

(1) Which he thought would greatly benefit those, who knew them. —(2) The eye-witnesses of which he believed to be already dead.

the competitors.—ὁ τοὺς θώρακας ποιῶν, *a maker of coats of mail.*—τὸ δεδιός, *fear.*—τὸ βουλόμενον, *the will.*

7. The participle of the future is used to express *intention* or *destination*, where we use the words *to, that, in order to, in order that.*

Ἐγὼ ἔρχομαι ὑμῖν ἐπικουρήσων.—πέμπει ὁ σκοπάρχης τινὰ ἀγγελοῦντα ταῦτα τῷ Κύρῳ.—τὸν ἀδικοῦντα παρὰ τοὺς δικαστὰς ἄγειν δεῖ δίκην δώσοντα (1).



§ 131.

CASES ABSOLUTE.

1. The whole usage hitherto developed of the participle rests upon its being employed as an appendage to one of the nouns in the principal proposition, on which account it stands in the same case with it, and is dependent upon the verb of the principal proposition. But if the participle receives a new subject of its own, it forms with the same a distinct member in the proposition and both are put in a case which is independent of the principal verb—*case absolute.*

2. When the participle in this manner receives its own subject and forms a separate member of

(1) That he may suffer punishment.

a sentence, it is used to designate *a relation of time* or to assign *a cause*. Since therefore definitions of time and cause are expressed in Greek by the genitive, (see § 108. 2. i. and § 109.), the participle with its subject usually stands on such occasions in the genitive—*genitives absolute*.

Εὖωχουμένων (1) τῶν πολεμίων ἑάλω (2) ἡ πόλις.—ἐκείνου εἰπόντος πάντες ἐσίγων.—Θεὸς διδόντος (3) οὐδὲν ἰσχύει φθόνος.—οὐκ ἂν πλουσιώτερα εἴη ἡ πόλις, προσόδων αὐτῇ πλειόνων γενομένων;—οὕτω τοῦ αἰῶνος προκεχωρηκότος μάλα δὴ πρεσβύτης ὣν ὁ Κῦρος ἀφικνεῖται εἰς Πέρσας τὸ ἔβδομον ἐπὶ τῆς αὐτοῦ ἄρχης.

Note 1. If a longer historical period is to be assigned by this genitive, the preposition ἐπὶ is usually added; *e. g.* ἐπὶ Κύρου βασιλεύοντος, *under the reign of Cyrus*, that is, *as long as he reigned*.

3. As the dative also is frequently used in Greek for definitions of time and to assign the cause (see § 106. 1. b. and d.), *datives absolute* also occur, although much more rarely than *genitives absolute*, and therefore care must be taken not to consider passages of ancient authors as proofs of this usage, where the dative can by any means be explained in a dependent sense.

Περιϊόντι τῷ ἐνιαυτῷ (4) φαίνουσι πάλιν οἱ ἔφοροι φρουρὰν ἐπὶ τὴν Ἥλιν.—εἰργόμενοις αὐτοῖς

(1) At the time when the enemies were feasting.—(2) See αἰλίσκομαι, § 84.—(3) If a god bestows a thing.—(4) As the year came to a close.

(1) τῆς θαλάσσης καὶ κατὰ γῆν πορθοῦμενοις, ἐνε-
χέρησάν τινες πρὸς Ἀθηναίους ἀγαγεῖν τὴν πόλιν.

4. *Accusatives absolute* stand in Greek only in those cases, where, in relating another's actions, the narrator assigns by conjecture the motive which influenced the agent. The participle is then accompanied by the particles ὥς, ἄτε (because, since, seeing that, as) and ὥσπερ or ὥς ἂν (as if), and the use of the accusative must be explained elliptically as dependent upon a verb, *to suppose, to believe, to imagine*, which is indicated in the particles ὥς, &c.

Τοὺς υἱεῖς οἱ πατέρες εἰργουσιν ἀπὸ τῶν πονηρῶν ἀν-
θρώπων, ὥς τὴν μὲν τῶν χρηστῶν ὁμιλίαν ἄσκη-
σιν οὕσαν (2) τῆς ἀρετῆς, τὴν δὲ τῶν πονηρῶν, κα-
τάλυσιν.—ἤνχeto πρὸς τοὺς θεοὺς ἀπλῶς τ' ἀγαθὰ
διδόναι, ὥς τοὺς θεοὺς κάλλιστα εἰδότας (3),
ὅποια ἀγαθὰ ἐστίν.—φίλους μὲν κτῶνται οἱ ἄνθρωποι, ὥς
βοηθῶν δεόμενοι, τῶν δὲ ἀδελφῶν ἀμελοῦσιν, ὥσπερ ἐκ
πολιτῶν μὲν γιγνομένους (4) φίλους, ἐξ ἀδελφῶν
δὲ οὐ γιγνομένους.—οἱ πολέμοι, ὥς ἑώρων πονουῦντας
τοὺς σφετέρους, προὔκίνησαν τὸ στίφος, ὥς παυσόμε-
νους τοῦ διωγμοῦ, ἐπεὶ σφᾶς ἴδοιεν προσορμήσαντας.
Xenoph. Cyrop. I. 4. 21.—οἱ πολέμοι εἰστήκεσαν, ὥς
ἂν, ἐπειδὴ εἰς τόξενμά γε ἀφίκοντο (οἱ Μῆδοι), στησο-
μένους, ὥσπερ τὰ πλεῖστα εἰώθεσαν ποιεῖν. Ibid. §. 23.

(1) Because they were cut off from the sea.—(2) Since (as they are convinced) intercourse with the good promotes virtue, &c.—
(3) Because (according to his belief) the gods knew best.—(4) As if friends were formed from fellow-citizens, &c.

—ἐπορεύοντο, ὡς οὐδένα ἂν λήσαντα τὰ τοῦ μεγίστου θεοῦ σημεῖα.—Ibid. I. 6. 1.

Note 2. The use of the accusative absolute, however, is not necessary in this relation, since genitives absolute are more frequent even in connection with the adduced particles.

5. If in an intermediate proposition one of the relations, which are otherwise designated by genitives absolute, is to be expressed by the participle of an impersonal verb, this subjectless participle then stands in its absolute form and hence originate *nominatives absolute*.

Διὰ τὸ μένεις, ἐξ ὃν (1) ἀπιέναι.—αἰσχροὺς μέντοι, ὧ νεανία, τὸν βουλούμενον ἐν τῇ πόλει στρατηγεῖν, ἐξ ὃν (2) τοῦτο μαθεῖν, ἀμελεῖν αὐτοῦ.—μετὰ τὰ Μηδικὰ τῆς Λακεδαιμονίων ἀρχῆς καὶ ἡγεμονίας ἀπηλλάγημεν, οὐδὲν πρὸς ἡκον (3) μᾶλλον τι ἐκείνους ἡμῖν, ἢ καὶ ἡμᾶς ἐκείνοις ἐπιτάσσειν.—ὁ δ' ἐμὸς παῖς βαλὼν, οὐδὲν δέον (4), καταβάλλει τὴν ἄρκτον.—οἱ Κερκυραῖοι ἐκέλευον Κορινθίους τοὺς ἐν Ἐπιδάμνῳ φρουροὺς τε καὶ οἰκήτορας ἀπάγειν, ὡς οὐ μετὰ ὃν (5) αὐτοῖς Ἐπιδάμνου.

Note 3. The nominative absolute is also used in impersonal phrases formed with *ἐστί* and a neuter adjective, where a participial construction enters; e. g. *δίκαιον ὄν*, *it being just*.—*ἀδύνατον ὄν*, *as it is impossible*.

6. When examples of the nominative and accusative absolute occur in Greek writers in any

(1) As or since you are at liberty.—(2) As or if he has an opportunity.—(3) Since it just as little became them.—(4) Which was by no means necessary, ought not to have been done.—(5) Because they had no right in Epidamnus.

other relation than those assigned (4 and 5), they are all to be regarded as consequences of a defective construction or of a too compressed mode of expression.

Ταῦτα δὲ ἐμηχανᾶτο, ἵνα οἱ δώδεκα ἔτη ἀντὶ ἐξ ἐτέων γένηται, αἱ νύκτες ἡμέραι ποιεύμεναι (1). Herodot. 2. 133.—καὶ γὰρ τὴν Καῦνον πρότερον οὐ βουλομένην συμμαχεῖν, ὥς ἐνέπρησαν τὰς Σάρδεις, τότε σφί καὶ αὕτη προσεγένετο (2). Herodot. 5. 103.—ἐκεῖνοι δὲ εἰσελθόντες (3) σὺν τοῖς ὑπηρέταις, εἶπεν ὁ Κριτίας. Xenoph. Hellen. II. 3. 54.—ἐντεῦθεν, αὐδὴν τρίποδος ἐκ χρυσοῦ λαβών (4), Φοῖβός μ' ἐπεμψε δεῦρο. Eurip. Iphig. Taur. 945 f.—σημεῖον δὲ τούτων· ἔχοντες χώραν — —, κεκτημένοι τριήρεις — —, κρατοῦντες — —, καὶ πρὸς τούτοις εἰδότες — —· ὅμως οὐδὲν τούτων ἡμᾶς ἐπῆρε. Isocrat. Paneg. 31. ed. Morus.

(1) The nights being made days.—(2) An evidently defective construction, the writer having thought of some transitive verb, as *προσέλαβον*, or the like, but afterwards choosing the intransitive expression *προσεγένετο*, and repeating *αὕτη* therewith, as an indication of the subject.—(3) Where the writer intended immediately to proceed with the relation *εἶλκον ἀπὸ τοῦ βωμοῦ*, which follows in the next proposition, but first cursorily inserts the command given by Critias.—(4) Where Orestes narrates further of himself as subject, although *Φοῖβος* becomes the true subject in this proposition, and therefore strictly *λάβοντα* ought to stand dependent upon *ἐπεμψέ με*.

CHAPTER V.

On the Use of Particles.

§ 132. (137.)

IDEA AND DIVISION OF PARTICLES.

1. UNDER the name of *particles* are usually comprised all kinds of smaller words, from the employment of which language derives *connection, distinctness, perspicuity, energy* and *brevity*. To particles therefore belong *prepositions*, (which, having been already treated of, we shall here pass over), also all *conjunctions* and lastly *negatives*.

2. Of conjunctions we first distinguish three principal classes, namely, (1) *particles employed to invigorate discourse and to give strength and prominence to single ideas*; (2) *particles serving for the external connection of propositions*; (3) *particles denoting an internal connection of propositions*.

3. The last assigned class of particles is again resolved into the following subdivisions: (a) *temporal*, (b) *causal*, (c) *illustrative*, (d) *intentional*,

(e) *conditional*, (f) *consequential*. But as all these particles and their combinations have been treated of above in the doctrine of the modes (§ 121—§ 123), the following remarks are confined solely to the two first of the assigned principal classes.

§ 133. (139.)

PARTICLES FOR THE INVIGORATION OF DISCOURSE AND FOR THE HEIGHTENING OF SINGLE IDEAS.

γε, περ, δή.

1. γε, an enclitic particle, emphatically heightens the word, which it follows, above the rest, and thus strengthens the idea of the same. It is frequently joined to *pronouns*, particularly personal pronouns, and is often also to be put in combination with other particles, from which it usually stands separated by one or more words. Generally also it is used in *rejoinders* and *answers*, either to confirm or to restrict; also in *exhortations*, to render them more impressive. In English the sense of γε in most combinations can only be indicated by heightening the tone of the word to which it refers, frequently also it may be translated by *at least*, *now*, *however*, *yes*, *quite*, *very*.

ἌΩς ἀπόλοιτο καὶ ἄλλος, ὅτις τοιαῦτά γε ῥέζοι, *so may every one perish, who does such things!*—ὁ δὲ χερμάδιον λάβε χειρὶ Τυδείδης, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρες φέροιεν, οἷοι νῦν βροτοὶ εἰσι, *which even two men could not bear, &c.*—ἐγὼ γε, *I for my part* (always in opposition to others).—πάνυ γε, *very much, surely, certainly.*—προθυμήσομαι, τὸ γ' ἐμὸν μέρος, *at least, as much as in me lies.*—εἰκότως γε, *quite naturally.*—γε δή, *really, certainly.*—γέ τοι, *at least however.*

2. περ, likewise enclitic, is in signification intimately allied to γε, and denotes, conformably to its derivation from περί, *comprehension* or *inclusion*, whence, like γε, it is employed to strengthen single ideas. It very frequently enters into combination with *relative pronouns*, as also with *temporal, causal and conditional particles*, to confirm their signification. The sense of this particle also is generally indicated in English merely by a stronger intonation of the word, although it frequently also may be translated by *very, ever*. In combination with a participle we often translate it by *although, or how much soever*.

Λέγει, ἅπερ λέγει, δίκαια πάντα, *he says all, whatever he does say, justly.*—μήτε σὺ τόνδ', ἀγαθός περ ἔων, ἀποαῖρεο κούρην, *and thou, be thou never so excellent (that is, however excellent thou art), deprive him not of the virgin.*—εἰδὺς πορεύεται πρὸς τὸν Κῦρον ἧπερ εἶχεν, *just as he was.*—εἴπερ, *if at all, provided that, if indeed.*—ἐπεὶ περ, *seeing that, since.*—καί περ with a participle, *although*.

3. δὴ denotes the *definiteness* and *certainty* of an expression. Its most frequent occurrence is in combination with *adverbs of place and time*, to restrict their indefinite sense to some certain point, like the English *just, even, now, only*; also with *interjections* and *interrogative particles* and in *exhortations* for stronger emphasis, like the English *but, then, well, nay*. It is also used, when in the midst of a narration real events are brought forward, and generally in definite and emphatical affirmations as a sign of authenticity, like *of a truth, surely, certainly, really, assuredly*.

Πειράσομαι δὲ καὶ ἐγὼ σοι οὕτως εἰπεῖν, *well I also shall attempt, &c.*—δεῖ δὲ πρότερόν πως ἀποκρίνεσθαι, *one must indeed &c.*—τοῦτο ἄρα τῷ ἐλευθέρῳ πρέπει, καὶ τῷ δίκαιῳ δὲ, *and certainly to the just.*—ἄγε δὲ, *well then! well now!*—τί δὲ; *what then?*—νῦν δὲ, *just now.*—δὴ πού or δήπου, *truly, no doubt, I should suppose.*

§ 134. (138).

PARTICLES FOR THE EXTERNAL CONNECTION OF PROPOSITIONS.

1. The parts of a proposition are connected together externally, by being either one united to another or one opposed to another.

2. In the union of the members of a proposition to one another, two cases are possible; namely

either several subjects are assigned, as participating in common in certain predicates, or several predicates are enumerated, as belonging to one subject.

3. In opposition between the members of a proposition it is declared generally, that one exists in a different relation from the other. This also is possible in two ways; namely, the opposition either depends upon a difference of the subjects conceived with unlike predicates or upon a difference of the predicates conceived in one and the same subject.

4. As particles for uniting together the members of a proposition, the Greeks make use of *καί* and the enclitic *τε*, the use and distinction of which are pointed out in the following observations :

(a) *καί* and *τε* serve for the simple union both of single ideas and of entire parts of a proposition. The connection by *τε* is more usual in the elder and poetic language, than in Attic prose, and generally this particle is not merely put once between the two ideas to be connected, but joined to each of the connected parts; *e. g.* *πατὴρ ἀνδρῶν τε θεῶν τε*, *the father of Gods and men*.—This connection by *τε—τε* occurs with Attic prose writers only in the union of strongly opposed ideas—as *e. g.* *φέρειν χρὴ τὰ τε δαίμονια ἀναγκαίως τὰ τε ἀπὸ τῶν πολέμιων ἀνδρείως*. Thucyd. 2. 64. With Homer however frequently and with the Attic poets not rarely in the union of kindred ideas. If more than two ideas are connected, Homer proceeds

with the repetition of τε,—as Il. 1. 177. αἰὲ γάρ τοι ἔρις τε φίλη, πόλεμοί τε, μάχαι τε, or after having several times repeated τε then uses καί—as Od. 3. 413. f. Ἐχέφρων τε, Στρατίος τε, Περσεύς τ', Ἀρητός τε, καὶ ἀντίθεος Θρασυμήδης,—or interchangeably τε, καί, τε. With Attic prose writers, in whole series of words enumerated either as subjects to one common predicate or as common predicates to one subject, the two first are generally connected by τε καί, but all the rest by the simple καί.

(b) τε καί connects more closely than the simple καί and is chiefly used, when ideas are to be represented as united in one supposition. Hence this kind of combination is also chiefly used, when opposite ideas are to be assigned as closely connected; e. g. χρηστοί τε καὶ πονηροί.—ἀγαθά τε καὶ κακά. For this reason we also say ἄλλως τε καί (in other respects, on other grounds and also) *particularly also, especially*, because ἄλλως already expresses a natural and strong antithesis to that which follows.

(c) καί—καί, *as well—as, both—and*. This combination can only be adopted, when the combined ideas are of different kinds, but never in those which are perfectly homogeneous. Hence several substantives can always be connected by καί—καί,—e. g. ἀπέκτειναν καὶ παῖδας, καὶ γυναῖκας,—but of adjectives only those which contain nothing homogeneous in their idea; e. g. ἀνδρώπους εὐρήσεις καὶ ἀγαθοὺς, καὶ κακοὺς, or καὶ πένητας, καὶ πλουσίους,

and the like, not πόλις καὶ μεγάλη καὶ πολυάνθρωπος,
but μεγάλη τε καὶ πολυάνθρωπος.

Note 1. Originally τε appears to have been the copulate for the annexation of every cursory allusion in discourse. In this manner we find it still used in Homer, who joins it to temporal and causal particles, but chiefly to relative pronouns and particles, to indicate the natural connection of propositions, which obtains in the use of these particles.

5. Of the particles employed in the opposition of members of a proposition, we here adduce only μέν and δέ and remark thereon as follows :

(a) The opposition in which one member of a proposition stands to another can be stronger or slighter and in both cases the Greeks use μέν and δέ for connection. The English particles *indeed* and *but* can only be used to designate the stronger opposition, and hence we are often deficient in definite expressions for the Greek μέν and δέ, which we then translate sometimes by *and*, *also*, sometimes by *but*, *on the contrary*, *yet*, sometimes by *partly—partly, as well—as also*, sometimes finally by *now, moreover*, and the like.

(b) When μέν is put in the first member of a sentence, the thought necessarily turns to an opposite member with δέ. Several cases nevertheless occur, where, with μέν preceding, the expected δέ does not actually enter. Namely either (a) the antithesis to the member formed with μέν expressly exists, but declares itself so clearly by the position and subject that δέ can be omitted. This is chiefly the case when temporal and local adverbs are used, which stand in a natural opposition between

themselves, as *e. g.* ἐνταῦθα and ἐκεῖ, πρῶτον and ἔπειτα, &c.—Or (β) the antithesis is indicated by another particle, as ἀλλά, ἀντάρ, αὐτε, &c.—Or (γ) the antithesis lies only in the mind, but is not expressly assigned in the discourse. This is chiefly the case when personal and demonstrative pronouns are used at the beginning of a proposition in combination with μέν; *e. g.* ἐγὼ μὲν προήρημαι, *I have formed the resolution* (another probably not).—καὶ ταῦτα μὲν δὴ τοιαῦτα, *these things are so circumstanced* (but others differently).

(c) Although where μέν occurs δέ must be supposed to follow, yet reversely δέ does not necessarily imply a preceding μέν, but can be joined, without μέν preceding, to every proposition containing a further developement and division of single consecutive circumstances, although the connection is then not so close and essential, as in the use of μέν and δέ. Also δέ is frequently used at the beginning of a discourse which appears as antithetical to one previously adduced; or in addresses and questions, or in answers, where it always indicates an opposition conceived in the mind.—At the beginning of the subsequent proposition δέ can only stand when a temporal or conditional particle is used in the antecedent proposition. Finally, in all the cases here specified this Greek particle is in general incapable of translation into English.

Note 2. Both μέν and δέ are usually placed after the first word of the proposition. If the first is a preposition they can stand after the second word. With the poets however δέ often obtains an earlier position in the proposition.

§ 135. (147.)

NEGATIVE PARTICLES.

1. The Greeks employ for negation the two particles οὐ (οὐκ, οὐχ) and μή, whose composition with other particles produces a double series of negatives, which in certain combinations of propositions and under certain relations of sense are used interchangeably according to the same rule, as the simple οὐ and μή themselves.

2. Although the English, like other languages, possesses only one expression for both particles, yet between the use of οὐ and μή in Greek a definite and important distinction obtains.

3. In general this distinction is correctly designated by saying : οὐ denies *positively* and *directly*, μή, on the contrary, denies *prohibitively* or *conditionally*. Hence οὐ is used to deny *a thing itself*, μή, on the contrary, to deny *the supposition of a thing*.

4. Hereupon is founded the following general rule : οὐ stands as negative particle in an *independent proposition*, whether expressed as an assertion, or as a question, or as a subjective opinion, and likewise in all cases where an idea is negated in and by itself : μή, on the contrary, denies in *conditional propositions*, whether they appear as really dependent upon an expressed principal proposition, as in assigning intention and in

the investigation of a contemplated result, or the dependence lies merely in the imagination, as in conditional and assumed cases, or in the expression of a wish, of a command, of exhortation, of fear and apprehension.

5. The following remarks lead to a right application of this rule in single cases :

(a) A whole and independent proposition, whether pronounced as an absolute assertion, or as an opinion and view, or as a question, can be negatived only by the particle οὐ.

Οὐκ ἀγαθὸν ἡ πολυκοιρανία.—οὐκ ἂν ἀγαπῶην καλεῖσθαι ἄπιστος.—τί γὰρ οὐ πάρεστιν;

Note 1. If μή stands in questions, it indicates that the enquirer supposes something to exist which he does not wish; *e. g.* ἄρα μὴ κακοὶ φαινόμεθα; *do we not appear as bad?*—μὴ δοκεῖ σοι; *does it appear to you?*

(b) μή on the contrary appears as a negation :
(a) after all particles expressing condition, supposition and intention.

Εἰ μὴ ὀρθῶς λέγω, σὸν ἔργον, λαμβάνειν λόγον καὶ ἐλέγχειν.—ἐν νῶϊ ἔχον τοὺς ἑσπλους τοῦ λιμένος ἐμφράξαι, ὅπως μὴ ᾗ τοῖς Ἀθηναίοις ἐφορμίσασθαι ἐς αὐτόν.

Note 2. If οὐ occurs after intentional and conditional particles, it does not negative the whole proposition but only an individual idea thereof; *e. g.* εἰ οὐκ ἐστερηθής, *if thou hast been undeprived.*—προθυμήσομαι, ὅπως οὐχ ὑστερήσω, *I shall take pains, to come (not too late) at the right time.*

(β) After relatives and with participles, when these likewise express a condition.

Τίς δὲ δοῦναι δύναται ἐτέρῳ, ἢ μὴ αὐτὸς ἔχει, *who can*

give a thing to another, if he has it not himself? (on the contrary ἃ οὐκ αὐτὸς ἔχει, would be : *that which he has not himself.*)—οὐδεὶς λήψεται χρήματα, ὅστις μὴ παρέσται, *who is not there, or, if he is not there.*—ὁ μὴ πιστεύων, *if a person does not believe.*—ὁ μὴ φιλοσοφῶν, *if any one does not philosophize* (on the contrary ὁ οὐ φιλοσοφῶν, *one that does not philosophize*).—Eurip. Phœn. 814. οὐ γὰρ, ὁ μὴ καλὸν, οὐ ποτ' ἔφν καλόν.—Xenoph. Anab. IV. 4. 15. οὗτος γὰρ ἐδόκει καὶ πρότερον πολλὰ ἤδη ἀληθεῦσαι τοιαῦτα, τὰ ὄντα τε ὡς ὄντα, καὶ τὰ μὴ ὄντα ὡς οὐκ ὄντα, *if any thing did not exist, he assigned it as not existing.*

(γ) With infinitives, whether they be dependent upon a verb or accompanied by the article.

Ἀνάγκη τοῦτο μὴ ποιεῖν.—τὸ μὴ πεισθῆναί μοι αἰτιόν σοι τῶν κακῶν.—ἐνόμισαν αὐτὸν μὴ βούλεσθαι μᾶλλον ἢ μὴ δύνασθαι.

Note 3. In narration, when the negative assertions of another are adduced directly as his assertions, οὐ stands with the infinitive ; e. g. οὐκ ἐθέλειν φησί, *he declares that he positively will not.*

(δ) μὴ always stands with the imperative, as also with the conjunctive which is used instead of the imperative (see § 124. 3.), and with the optative when it indicates a wish.

Μὴ πράττε τοῦτο.—μὴ τοῦτο δράσης.—μὴ ταῦτα γένηται.—μὴ ὦραισιν ἰκοίμην (1).

(ε) Lastly, μὴ always stands in a negative anthesis, which refers only to a part of the preced-

(1) A form of imprecation : *may I not live another summer.*

ing proposition, not to the whole proposition (on the ground that the part of a proposition always appears as dependent).

Ἀλήθειαν δεῖ ἀσκεῖν, κέρδος τι παρέχουσιν καὶ μή,
when it brings gain, and when not.—ἄρα δεῖ με παρα-
 γενέσθαι ἢ μή; *must I be present, or not?*

Note 4. Οὐ, on the contrary, denies the whole proposition, the whole assertion; e. g. ἀρα δεῖ με παραγενέσθαι, ἢ οὐ; *must I be present, or must I not?*—δεῖ τοὺς ἀγαθοὺς φιλεῖν, τοὺς δὲ μὴ τοιού-
 τοὺς οὐ, *one must love the good, and those, who are not so, one must not love.*

6. All nearer general definitions (any where, at any time, any thing, &c.), joined to a negative proposition, must be compounded with the negation which negatives the simple proposition. Such accumulated negations in Greek do not destroy, but strengthen and confirm, each other.

Οὐδεὶς πώποτε Σωκράτους οὐδὲν ἀσεβές, οὐδὲ ἀνόσιον, οὐτ' ἐπράττοντος εἶδεν, οὐτ' ἐλέγοντος ἤκουσεν.—τᾶλλα τῶν μὴ ὄντων οὐδενὶ οὐδαμῇ οὐδ' α-
 μῶς οὐδεμία ν κοινωνίαν ἔχει.

7. Also the two negations are often combined together so as mutually to restrict or confirm each other. This can take place in a two-fold manner, according to the order of position, thus either οὐ μή, or μὴ οὐ. In this combination, as in all other cases, οὐ denies objectively and μή subjectively. Hence, οὐ μή implies the idea of *no* apprehension being entertained that a thing will take place; μὴ οὐ, on the contrary, the idea of an apprehension being entertained that a thing will

not take place. Hence are derived the following observations.

(a) οὐ μή is an intensive and emphatical negation, and indicates the imagination of a thing, which should not and must not take place ; e. g. οὐ μὴ δυσμενῆς ἔσῃ φίλοις, *that thou wilt not (I expect) be ill-inclined towards thy friends, that is, be not ill-inclined towards thy friends.*—ἀλλ' οὐ ποτ' ἐξ ἐμοῦ γε μὴ μάθῃς τόδε, *yet never (must thou expect), that thou wouldst learn this from me, that is, yet never shouldst thou learn this from me.*

(b) μὴ οὐ in dependent propositions, when the verb of the principal proposition is either accompanied by a negation or contains a negative idea in itself, destroy each other and are often to be translated by *that* ; e. g. πρὸς τί βλέπων δυσχεραίνεις αὐτὸ καὶ ἀπιστεῖς, μὴ οὐκ ἐπιστήμη ἢ ἡ ἀρετή, *thou disbelievest that virtue is knowledge.*—οὐκ ἄρνούμαι μὴ οὐ γενέσθαι, *I do not deny that it has taken place.*—πείσομαι γὰρ οὐ τοσοῦτον οὐδὲν, ὥστε μὴ οὐ καλῶς θανεῖν, *there will nothing happen to me so bad, but that I shall die nobly.*

In independent propositions, on the contrary, μὴ οὐ is used in combination with the conjunctive to express negative assertions with less positiveness and strength, and is to be translated by *indeed not, perhaps not*, and explained by the addition of an omitted verb, as ὅρα, and the like ; e. g. ἀλλὰ μὴ οὐκ ἢ διδακτὸν ἡ ἀρετή, *but virtue may perhaps not be to be taught.*—ἡμῖν δὲ μὴ οὐδὲν ἄλλο σκεπτέον ἢ, ἢ ὅπερ νῦν δὴ ἐλέγομεν, *but perhaps nothing else may be to be examined, than what we just now mentioned.*—In

the same manner is $\mu\eta$ $\sigma\upsilon$ used also in combination with the participle, to strengthen the sense of $\mu\eta$, and to render it more distinct and prominent; e. g. $\delta\upsilon\varsigma\acute{\alpha}\lambda\gamma\eta\tau\omicron\varsigma\ \gamma\acute{\alpha}\rho\ \acute{\alpha}\nu\ \epsilon\acute{\iota}\eta\nu$, $\tau\omicron\iota\acute{\alpha}\nu\delta\epsilon\ \mu\eta\ \sigma\upsilon\ \kappa\alpha\tau\omicron\iota\kappa\tau\acute{\epsilon}\iota\rho\omega\nu\ \epsilon\delta\rho\alpha\nu$, *I should be unfeeling, were it possible for me not to pity, &c.*

8. As compounded with the negation $\sigma\upsilon\kappa$, the particle $\sigma\upsilon\kappa\omicron\upsilon\nu$ may also find a place here. This particle, used by the Greeks both in questions and in direct propositions, admits of different translations and is also differently accented, being sometimes written $\sigma\upsilon\kappa\omicron\upsilon\nu$, sometimes $\sigma\upsilon\kappa\omicron\upsilon\nu$. The following is to be remarked as essential concerning it:

(a) In interrogative propositions, where the particle signifies *not therefore? is it not so? not?* it is always to be accented $\sigma\upsilon\kappa\omicron\upsilon\nu$, because $\sigma\upsilon\kappa$ must here be significantly and emphatically heightened; e. g. Plat. Men. §. 3. after Socrates has asked Menon, whether he should answer him after the manner of Gorgias, and the other replies in the affirmative, Socrates continues: $\sigma\upsilon\kappa\omicron\upsilon\nu\ \lambda\acute{\epsilon}\gamma\epsilon\tau\epsilon\ \acute{\alpha}\pi\omicron\rho\acute{\omicron}\acute{\alpha}\varsigma\ \tau\iota\omega\varsigma\ \tau\omega\nu\ \acute{\omicron}\nu\tau\omega\nu\ \kappa\alpha\tau\grave{\alpha}\ \acute{\epsilon}\mu\pi\epsilon\delta\omicron\kappa\lambda\acute{\epsilon}\alpha$; *do you not therefore assume* (since I am to answer like Gorgias) *certain effluxions of all things, like Empedocles?*— $\sigma\upsilon\kappa\omicron\upsilon\nu\ \gamma\acute{\epsilon}\lambda\omega\varsigma\ \eta\delta\iota\sigma\tau\omicron\varsigma\ \epsilon\acute{\iota}\varsigma\ \acute{\epsilon}\chi\theta\rho\omicron\upsilon\varsigma\ \gamma\epsilon\lambda\acute{\alpha}\nu$; *well! is it not the sweetest laughter to laugh at enemies?*— $\sigma\upsilon\kappa\omicron\upsilon\nu\ \kappa\alpha\acute{\iota}\ \acute{\omicron}\psi\iota\nu\ \kappa\alpha\lambda\epsilon\acute{\iota}\varsigma\ \tau\iota$; *thou callest sight also something, is it not so?*

(b) In direct propositions $\sigma\upsilon\kappa\omicron\upsilon\nu$ is either to be translated (a) *therefore not, yet not*, or (β) it stands at the beginning of the proposition, as a more em-

phatical expression for the simple οὖν, and is to be translated by *therefore, consequently*; e. g. σὺ τοῦτο ἐποίησας, οὐκ οὖν ἔγωγε, *thou hast done this, therefore not I.*—ἀλλ' αὐτὸν ἔμπας ἐγὼ τοιόνδε μοι οὐκ οὖν ἀτιμάσαιμ' ἄν, *but although he stands so towards me, yet I would not dishonour him.*—οὐκ οὖν, ὅταν δὴ μὴ σθένω, πεπαύσομαι *therefore, when I am unable, I shall desist.*—As a rule of accentuation, it has been laid down, that in passages where the particle signifies *therefore not*, it is to be written οὐκ οὖν, but where the idea of negation entirely disappears, οὐκοῦν. Strictly considered however the idea of negation does not vanish in οὐκ οὖν even where it is to be translated by *therefore*, but the particle is there also properly an interrogative particle, which stands alone without any intimate connection with the following words of the proposition not constituted in the interrogative form, as e. g. in the adduced οὐκοῦν, ὅταν κ. τ. λ., *is it not so? when I am unable, &c.* Hence it is evident that properly it should always be accented οὐκ οὖν; although in the adduced case the accentuation οὐκοῦν may not appear objectionable, as a means of facilitating the determination of the sense.

END OF THE SYNTAX.

GREEK INDEX.

PRELIMINARY REMARK.

THE irregular verbs are not admitted into the following catalogue, because they already occur in alphabetical order, and can therefore be easily found. Also the individual Greek verbs, whose construction is given in the Syntax, are not inserted here, but adduced in the English Index according to classes determined by the signification.

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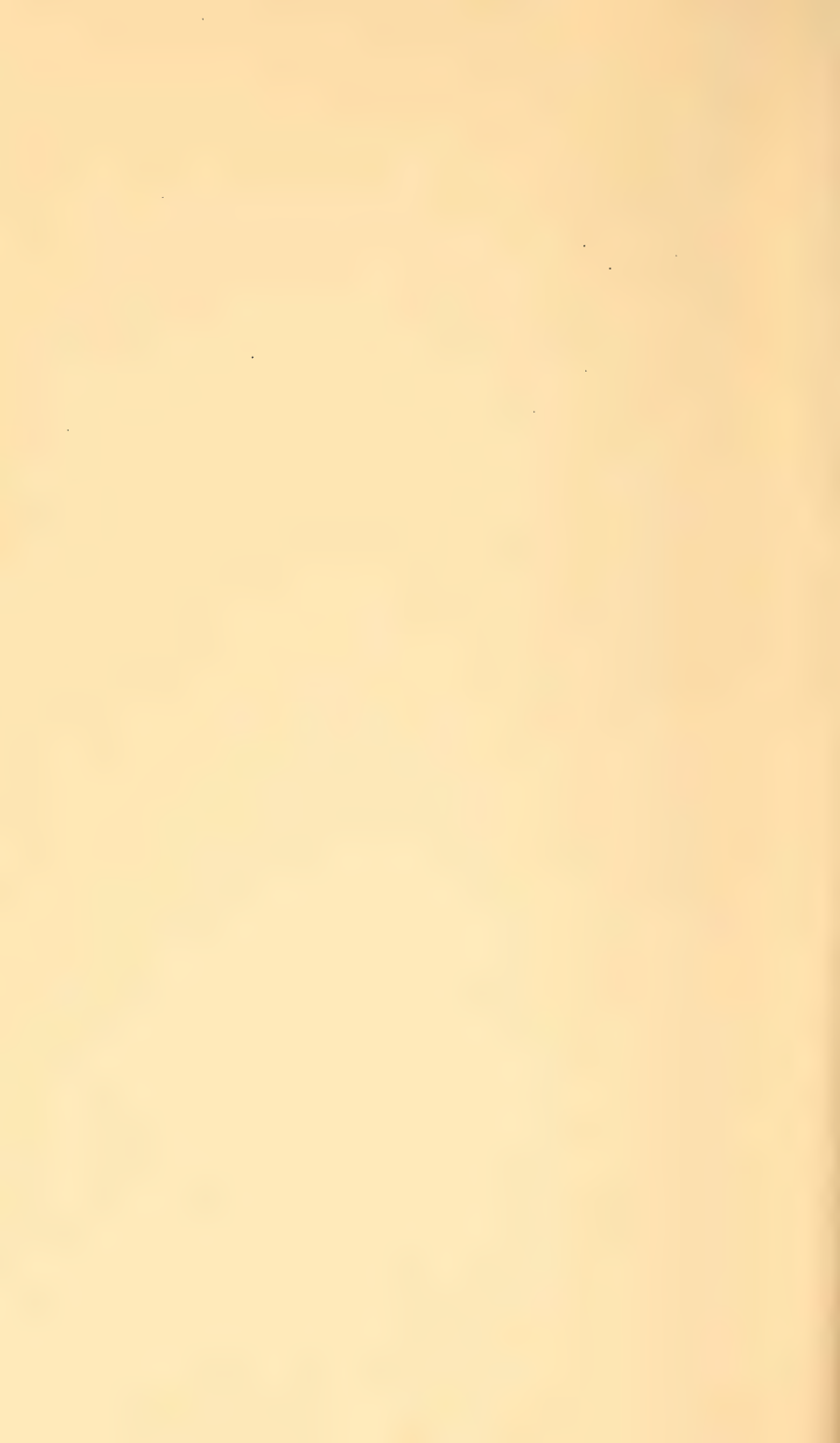
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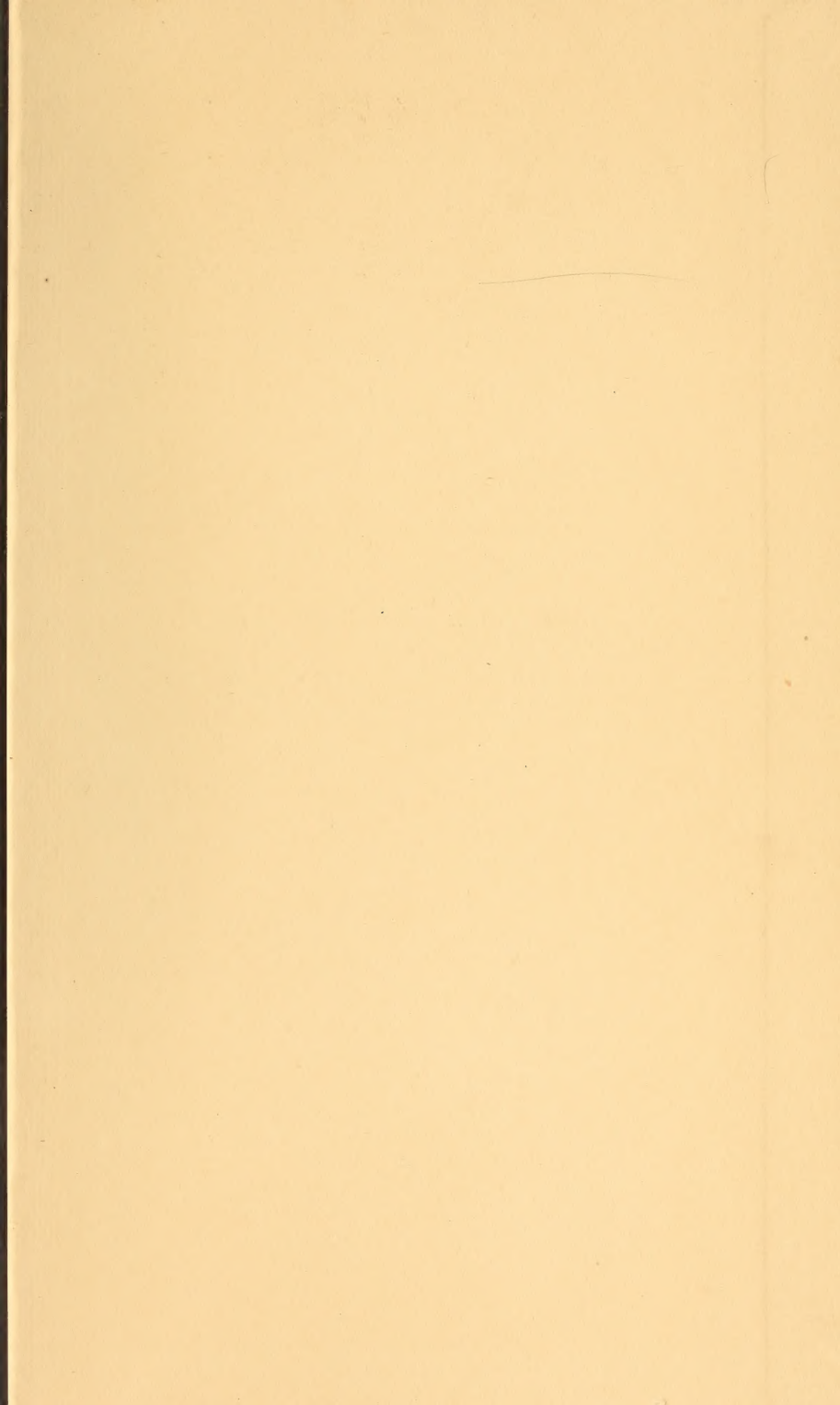












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